

SASKATCHEWAN
FIRST
NATIONS



LIVES PAST AND PRESENT



Saskatchewan First Nations

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Series Editor

Brian Mlazgar

Volume Editor

Christian Thompson

2004



UNIVERSITY OF
REGINA



CANADIAN PLAINS
RESEARCH CENTER

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Library and Archives Canada Cataloguing in Publication

Saskatchewan First Nations : lives past and present / volume editor, Christian Thompson.

(TBS ; 12)
ISBN 0-88977-161-8

1. Indians of North America--Saskatchewan--Biography. 2. Saskatchewan--Biography.
I. Thompson, Christian, 1954- II. University of Regina. Canadian Plains Research Center. III. Series.

E78.S2S27 2004 971.24004'97'00922 C2004-904873-2

Cover design: Brian Danchuk Design
Printed and bound in Canada by Houghton Boston, Saskatoon
Printed on acid-free paper

We gratefully acknowledge the financial support of the following:

- The Government of Canada through the Book Publishing Industry Development Program (BPIDP)
- The Cultural Industries Development Fund, Government of Saskatchewan
- The Indigenous People's Educational Projects Fund, President's Office, University of Regina

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—FOREWORD—

It is with warm anticipation that I write these words as I ponder the nature of the book that follows. I am proud to write this foreword because it is my way of saying a personal and heartfelt thank you to each of the featured people for the work they do. My name is Willie Ermine and I am from the Sturgeon Lake First Nation located in the central part of the province. I live with my family in our community and therefore am fully aware of what community is and the conditions and situations that exist in our communities in terms of opportunities or the lack thereof. I feel for and applaud the many people who continually engage in the betterment of our communities, each making a significant difference, each a hero in his or her own way to the many people whose lives they touch and brighten with their energies. There is a word in the Cree language that gives title to individuals in the community whose duty and commitment is in the service of people. These people are called Oskâpêwis and they have been especially raised and trained to serve the people for the good, particularly in ritual and in the service of the old people. It is also the case that our communities, because of our community ethos, our traditions of caring, are natural incubation arenas for the capacity to look after one another in the role of the Oskâpêwis. It is an honoured title and the primary role of these gifted people is towards the cohesion and proper functioning of the community. This would be a befitting title for many of the people included in this volume.

I would like to say that our communities are essentially living organisms. Like any living organism, the community needs to be nurtured with love, care, and nourishment in order for it to be healthy and vital. Like any "body," this organism has many separate units functioning together and appropriately for the benefit of the whole entity. We can, for instance, picture the many younger people in our homelands who are essentially the legs and arms of our old people who are no longer as agile and mobile as their robust children or grandchildren. Many people in our communities are the brains of the organism; they sit long excruciating hours thinking and calculating and charting the best course for our communities. We know there are people within who represent the eyes of the organism; gifted with second sight, they foresee the future and mobilize to create the conditions necessary for the community to negotiate that future.

The most important parts of this organism are its heart and soul. The heart of the community may be represented by the many people who engage in the work dedicated to the health and well-being of our old people, our infants, our youth, and our young parents. These dedicated people are heroes to the invalids, the less mobile, and to the myriad of others that they serve. Their work is done with no expectation for recognition or reward, but they are indeed models in our communities. They work with their hearts in as much as the Old Ones have encouraged the practice of what it is to be human. The sacredness of our communities may well be expressed by the wholeness of our people, but it is the spiritual leaders who remind us of our sacred connections. These are the

people in our communities (I am inclined to think of the old people) who rise with the dawn and silently weep in prayer that only good comes to the children, relatives, and all people. We know that, within our territories, there are people we can count on to lead and support our spiritual needs, our ceremonies, and our paths to the unknown. We know that these gifted people are blazing a trail for the spiritual future of all our people. Their giftedness contributes soul food for the organism.

The people featured in the following pages are individuals who have not sat back, watched time unfold, and waited for experience to happen. These people have enabled good experiences to happen; they have become the "experiencers" who create experience for many in our communities. I would like to close with a quote from Arvol Looking Horse whose words seem to capture the spirit of the commitment these people have made. He states:

Each of us is put here in this time and this place to personally decide the future of humankind. Did you think the Creator would create unnecessary people in a time of such terrible danger? Know that you yourself are essential to the World. Believe that! Understand both the blessing and the burden of that. You yourself are desperately needed to save the soul of this World. Did you think that you were put here for something less?

Mitakuye Oyasin

WILLIE ERMINE

—FOREWORD—

Kitatamiskahtinawaw....I greet you all.

I am both honoured and humbled with this opportunity to share my thoughts and insights, and to offer my comments. First, I want to acknowledge my parents, Oscar and Jean Beatty of Deschambault Lake, for giving me such strong cultural and spiritual values and roots to live by, strong wings to fly and an insatiable thirst for learning and exploring. In our culture, family is everything! We cannot exist without each other. I want to acknowledge my Elders and thank them for always being willing to share their wisdom with me. I want to thank the children and youth for their boundless energy and enthusiasm. I also want to acknowledge my eight brothers and four sisters, and my many nieces and nephews for keeping me grounded, reminding me to never lose my sense of fun, to my extended family, and community, for their constant support, encouragement, and faith in me. I thank many good friends. Truly, we are never alone in our journey of life, nor do we ever achieve anything on our own.

This book is an important project because it provides an opportunity to set our history to paper—our stories, our experiences, our realities, our wisdom, our worldview; perhaps what is most important, it is in our own words. As our world becomes smaller because of technology, we must find new and creative ways to pass along the knowledge of who we are as a people, where we come from and what our contributions have been to the building of Saskatchewan and Canada. Indeed, we offered and shared much to the newcomers when they first arrived in our part of the world; we signed Treaties with them so there would be peaceful settlement and coexistence. These agreements are the basis of who we are as nations today.

Since the time of contact, our history has been one of generosity and sharing but we have also been plagued with many struggles and injustices. But we also have a history of great resiliency, survival, and accomplishment. We are a strong people. Everywhere in our communities, there is evidence of our renewal. More and more, we are self-governing. We are building healthier communities; we are rich in creativity through cultural renewal and pride, young athletes are breaking through tremendous barriers and we now have our own champions and Olympians. We have many people who are making a difference in their own special ways. Perhaps the greatest hope we have is with the young people: artists, musicians, singers, writers, poets, entertainers, painters, lawyers, dentists, doctors, nurses, journalists, broadcasters, teachers, social workers, accountants, entrepreneurs, trappers, hunters, fishers, electricians, plumbers, pipe fitters, technicians, heavy equipments operators, computer technicians, librarians, etc. Everywhere I go, I am inspired by the people that I meet, and by how they contribute to making positive change. I have been so fortunate to have many mentors that inspired and guided me, and I have also been so fortunate to meet people whose stories of courage and commitment

have touched and affirmed my belief in the power of people—one person *can* make a difference!

As you read through the following pages, you will come to meet many inspiring First Nations men and women who have made outstanding contributions to the First Nations community. You will read about the diversity of their opinions, their skills, their knowledge, their leadership, their accomplishments, and their ambitions. Inevitably, in all of them, you will read about their commonality, their passion about the need to participate and become proactive, their determination and their pride and belief that they can make a difference! I salute each and every one of you, and I take this opportunity to thank each and every one of you for your leadership, your commitment, your perseverance and relentless work, and most especially, your continued dedication in working towards and contributing to positive change for our society. I would like to thank the University of Regina for supporting this project. This book is an opportunity for dialogue and communication. We have much to learn about each other and we have much to learn from each other.

Teniki

JOAN BEATTY

—PREFACE—

Series Editor, Brian Mlazgar

Saskatchewan's provincial motto, *Multis E Gentibus Vires/From Many Peoples, Strength*, is very much in keeping with the philosophy that lies behind the development of the "Saskatchewan Lives Past and Present" book series, to which the present volume belongs.

Over the course of nearly two decades of publishing books about the prairie region, and more specifically Saskatchewan, I have become increasingly concerned about the paucity of information available about the people who helped to build this province. To be sure, almost everyone has heard of Tommy Douglas and John Diefenbaker, and biographies of prominent (mainly political) figures have occasionally been published over the years. Such biographies, however, fail to recognize the countless, lesser-known individuals who often laboured their entire lives in semi-anonymity, tirelessly contributing to the development and enrichment of their communities.

With this in mind, I decided that it would be appropriate for the Canadian Plains Research Center to launch the "Saskatchewan Lives" book series. Inaugurating the series, however, proved to be far easier than actually deciding what—and who—would be included. Our original list included eighteen possible books. Due to a variety of budgetary, editorial and temporal constraints, we were obliged to focus on five titles that will be published in 2004–2005:

- *Saskatchewan Agriculture: Lives Past and Present*, edited by Lisa Dale-Burnett, focuses on Saskatchewan men and women over the past century who were dedicated to building agricultural communities as well as agriculture itself.
- *Saskatchewan First Nations: Lives Past and Present*, edited by Christian Thompson, recognizes and celebrates the vital and ever-growing contributions of First Nations people to this province and its cultural mosaic.
- *Saskatchewan Politicians: Lives Past and Present*, edited by Brett Quiring, includes, by necessity, only a fraction of the many men and women—some quite famous, some infamous—who have held political office in the province over the past one hundred years.
- *Saskatchewan Sports: Lives Past and Present*, edited by Tim Switzer, applauds the sports figures who have consistently allowed this province to achieve successes on the "playing field" far beyond what would be expected from our small population.
- *Saskatchewan Writers: Lives Past and Present*, edited by Heather Hodgson, features many men and women whose writing has at some point been nurtured by the richness of the Saskatchewan landscape and by the vibrant writing community in the province.

Books of this nature must, by necessity, be developed using some sort of selection process. The preface in each volume outlines the criteria used for that particular book, as well as any factors which prevented inclusion of some individuals who would otherwise have "qualified." Readers are invited to contact the publisher directly with suggestions for future, supplementary volumes.

Because we wanted to include in these volumes not only those who are already well-known in their field, but also many who are lesser-known but who have nonetheless contributed much to the province, the individual biographies are relatively brief and ought not, therefore, to be considered as definitive biographies. Rather, they are designed to increase awareness, stimulate interest, and promote further research.

I would like to extend my appreciation to the editors who helped to compile these books, to the CPRC staff who checked facts where necessary, and did the copy-editing, layout, and design. I also want to acknowledge the funding agencies (listed on the copyright page) without whose support the development of these books would not have been possible. Finally, I want to extend my deepest thanks to the hundreds of individuals who voluntarily wrote entries for this book series. Through their collective efforts they have demonstrated, yet again, the wisdom of our provincial motto: *Multis E Gentibus Vires/From Many Peoples, Strength*. Quite simply, in Saskatchewan, this is how things are done.

As Saskatchewan approaches the 100th anniversary of its formation as a province in 2005, it is fitting that its citizens reflect on those whose contributions and accomplishments have created and nurtured the culture and society of this place we call home. It is hoped that this series of books will help, in some small measure, to accomplish that.

—PREFACE—

Volume Editor, Christian Thompson

Saskatchewan First Nations: Lives Past and Present, is one book in a series that acknowledges Saskatchewan's long-held image of hard-working people willing to aid and support those around them. This volume commemorates First Nations people who have contributed to bettering the lives of their families and their social and professional communities. The list of people included in this book is by no means comprehensive. For that reason, biographies are already being gathered for a second volume. *Saskatchewan First Nations: Lives Past and Present* was designed to recognize the accomplishments of First Nations people born in Saskatchewan; however, several First Nations people who were not born in the province are featured for their contributions to First Nations organizations in the province. A limited number of historical chiefs and headmen are featured; many others are not. Volume two will provide an opportunity for people to hone their research and writing skills, and submit biographies for their community's historical chiefs and leaders. Also, it is recognized that Metis people greatly contributed to the development of this province and share in its continuing historical course. It was decided to honour their accomplishments in a separate volume yet to be released.

In the initial stages of development for this publication, letters, phone calls, faxes and e-mails were sent to the tribal councils, band offices, and various First Nations organizations requesting that they submit names of people they would like to see honoured in the book, and to post the notice so word would get out about the impending book. My goal, as editor, was to see this text develop from their choices. The physical aspect of time, and a lack of contacts for some of the names submitted, prohibited the inclusion of everyone whose name was submitted, but those who are featured represent the diversity of the accomplishments achieved by First Nations people in Saskatchewan.

A Brief Note on Sources

Several of the biographies included in this text are compilations from articles in the *Saskatchewan Indian* magazine, *Eagle Feather News*, and *Sage* magazine (found on their websites), and biographies featured on the Saskatchewan Indian Cultural Centre website called *Aboriginal Faces of Saskatchewan*. Biographies that included information from these sources were updated by contacting the individuals or their families. Pictures used with some of the biographies were also from the above-named sources. Biographical information on past and present leaders of the Federation of Saskatchewan Indians, and some tribal and band councils, were provided by these organizations or assembled from websites relative to these organizations. Website and other sources are listed in "Sources and Further Reading" section.

— ACKNOWLEDGMENTS —

Many people have contributed to the development of this book. Thank you to each author who wrote and submitted the biography of a friend, relative, colleague, or historical figure. Thank you to Sarah Longman for providing a synopsis of her research on the history of First Nations education, to Nicole Stevenson for her input on health care and, last but not least, thank you to Heidi Foord, Lisa Dale-Burnett, and Brian Mlazgar, for their continued encouragement.

Editing, design and layout was done by Donna Achtzehner, proofreading by Kristine Douaud, and scanning of photos by Diane Perrick, all of Canadian Plains Research Center at the University of Regina.

—INTRODUCTION—

First Nations people are actively contributing to the development of this province through ever-widening venues. The conditions that are in place today were hard won, and often remain dependent on the social and political consciousness of the greater society. At times First Nations people have pushed and extended boundaries by conscious endeavors, while many individuals extended boundaries with no conscious thought given to the effect their efforts would have on future generations. *Saskatchewan First Nations: Lives Past and Present* invites the reader to join in applauding the heart, courage, wisdom, knowledge, and commitment of First Nations people as they contribute to the progress of this province.

A Brief History of First Nations Political Development in Saskatchewan

First Nations peoples were politically independent nations prior to European contact, and each nation developed and enacted the governance of individual community political structures and laws. This political structure changed over time, especially following contact and the initial influence of British and French fur trade companies. By the late 1800s First Nations peoples on the prairies had little means to exert political control; weakened by disease and starvation, they were forced to follow the structure set out for them by the new government of Canada (*British North America Act*, 1867), through the *Indian Act* (1876), the numbered treaties (1872–1923), and the ensuing reserve system. The federal government began to exert and maintain political and economic control over First Nations people as the body politic strove to enfranchise them into the general fabric of the new Canadian society. Many First Nations leaders argued against the treatment and disregard afforded their people, but it was to little avail. The aspiration of First Nations people to again experience the freedom of self-government did not lie dormant, however, and in the years following the world wars the grandchildren and great-grandchildren of leaders such as Big Bear, Poundmaker, Piapot, and others once again began the struggle for political sovereignty. Their endeavors set in motion the renewal of the First Nations politic, and the development of today's First Nations political organizations. First Nations men voluntarily enlisted and fought overseas in World War I; for the majority of them, their service in the armed forces was their first taste of life outside the *Indian Act*. The personal freedom and respect they experienced fighting side by side with non-First Nations enlisted men dissolved upon their return home, however—demonstrated by the denial of First Nations veterans to equal access to benefits outlined in the *Soldier Settlement Act*. Their re-subjugation under existing Indian policy, compared to their overseas experiences, rekindled their drive to stand up to the policies that contributed to their poor living conditions. Lieutenant Frederick Loft (Mohawk) sought an audience with the King and Privy Council in England to discuss the problems faced by First Nations people in Canada, and their encouragement for him to seek restitution was

instrumental in his establishing the Indian League of Canada. In 1921, the annual congress of the Indian League of Canada was held on the Thunderchild First Nation Reserve. For many of the Saskatchewan delegates, this was their first glimpse of the potential power of organized Indian politics. John Tootoosis from the Poundmaker Reserve was present and became active. In 1929, the Indian League of Canada was renewed in the Treaty Six area as the League of Indians in Western Canada, and John Tootoosis became its first president. Two major concerns were identified by this organization—land issues and residential schools. During this same period, a group of Treaty Four Nations—the Pasqua, Piapot and Muscowpetung bands—organized to form the Allied Bands. Their mandate was to address the inequality experienced by First Nations veterans through the *Soldier Settlement Act*. The Allied Bands expanded into the Fort Qu'Appelle area, and morphed into the Saskatchewan Treaty Protection Association. In 1933, the organization changed its name to the Protective Association of Indians and Their Treaties, and adopted the mandate to protect treaty rights, land and resources, and see that children in reserve schools received better education. In 1943, another new political organization was formed, this time under the leadership of Joe Dreaver. The resulting Association of Saskatchewan Indians became one of the largest in the province. In 1946, Saskatchewan's premier, T.C. Douglas, wished to unite the three major First Nation's organizations, and a meeting was convened at Duck Lake by members of the League of Indians of Western Canada. Henry John of the Protective Association, and Joe Dreaver of the Association of Saskatchewan Indians were invited. Consensus was reached that one collective, provincial voice would strengthen their position, and at a second meeting in Saskatoon the three organizations united to form the Union of Saskatchewan Indians—with John Tootoosis as the first president. Their constitutional goals were to protect treaties and treaty rights, foster economic, educational and social growth, and co-operate with civil and religious authorities. In 1958, the name of the organization was changed to the Federation of Saskatchewan Indians (FSI) but their mandate remained much the same. In 1972 a paper entitled "Indian Control of Indian Education" was released, and the development of the Saskatchewan Indian Cultural College (now Cultural Centre), the Saskatchewan Indian Federated College (now First Nations University of Canada), the Saskatchewan Indian Equity Foundation, and the Saskatchewan Indian Institute of Technologies followed. In 1982 chiefs from across Saskatchewan agreed to form Canada's first Indian Legislative Assembly, and restructured the FSI. The organization changed its designation as a non-profit organization to that of a true Federation of Nations, and transformed the Federation of Saskatchewan Indians into the Federation of Saskatchewan Indian Nations. Saskatchewan chiefs now had control of the executive and administrative functions of First Nations government at band, tribal council and provincial levels. Following more than seventy years of political struggle by First Nations people and their leaders, the first Legislative Assembly of the Chiefs of Saskatchewan was held on October 19, 1983. Some of those leaders are featured in this book.

The Historical Process of First Nations Education

To fully appreciate and value the struggles of First Nations people to obtain high quality education, it is essential to understand both the evolution of First Nations education in the province and the impact this evolution has had on First Nations students. The six major periods of First Nations education include: the Traditional Education Period (prior to colonization), the Mission and Fur Trade Period (1650–1870), the Day School Period, the Industrial and Residential School Period (1884–1970), the Integrated School Period (1960s), and the Indian Control of Indian Education Period (1970s–present).

Traditional First Nations education consisted of complex cultural, survival, and experiential learning in a system that validated and confirmed cultural identity, customs and traditions. Ancestral knowledge was passed from generation to generation through oral stories that were repeated until the children began to understand the meaning of the lessons told. These stories were the foundation upon which cultural understanding was nurtured. They formed the basis of cultural identity and spiritual practices. The Elders were the teachers, for it was understood that the knowledge they had acquired through life was valid. Parents would often select a specific elder as the teacher for their child, and once the teacher-child relationship was established, instruction occurred on a one-to-one basis. This process created a learning environment centred on the child, who learned through observing and listening. Traditional education was holistic, began at birth, and continued throughout life. It was felt that the emotional, mental, physical, and spiritual parts of a person were of equal importance, and First Nations educators understood the relationship these elements had with each other.

The educational process of First Nations people changed forever with contact. During the Mission and Fur Trade Period (1650–1870) traditional education was gradually replaced with a new structured form of learning. The quest for economic gain and territorial expansion by the fur trade companies saw the utilization of the age-old relationship of church and state. Representatives of various Christian denominations accompanied the traders as they developed posts across Canada, and once the trade was established, educating and christianizing the First Nations people occurred. In what is now Saskatchewan, missionary schools were first built and administered by the Roman Catholic and Anglican Churches (other denominations soon followed). The first fur trade post in Saskatchewan was established at Cumberland House in 1774, and the first mission school followed in 1840 under the Anglican Church. Missionary schools were also established at Lac La Ronge, James Beardy's and Île-à-la-Crosse. The missionaries sent out by their churches were to maintain peace, nurture alliances, teach Christianity, teach basic literacy skills, and train a work force to assist in developing the new settlements.

The Day School Period was marked by an increasing presence of the church, and the beginning of an evolving relationship between First Nations people and the federal government through the *Indian Act* of 1876. The *Indian Act* reiterated the educational provisions in Treaty Nos. 5, 6, 9, and 10 for the establishment of a school on each reserve, and the administrators of these schools sought to civilize the children. All instruction took place in English, and religious instruction was stressed (all children were baptized).

Children were taught basic reading, writing, math, sewing, and gardening skills. Attendance at these schools was sporadic, mainly because many of the parents opposed the strict discipline.

Day Schools were abandoned in favour of the Indian Industrial and Residential School model, which had been implemented in the United States to incorporate "aggressive civilization" as a means of solving the "Indian problem." This American model was implemented following the glowing recommendations of Nicholas Flood Davin in his 1879 *Report on Industrial Schools for Indians and Half Breeds*. The report had been commissioned by the minister of the Interior. The Residential and Industrial School Period (from 1884 to 1970) was the epitome of all government assimilation policies and practices exercised on First Nations children. Adopting this model of education marked the shift from civilization and christianizing to total assimilation. Amendments were also made to the *Indian Act* that made school attendance mandatory, and truant officers were introduced to reinforce it. A second strategic change with the implementation of these schools was their construction away from the reserves. It was felt that the close vicinity of the children to their families was a primary reason the Day Schools had failed, and that children removed from their homes would not regress culturally, but would instead embrace the Euro-Canadian culture, practices, and values.

The Integrated School Period (1960s) saw a decline in the number of industrial and residential schools because of government closures. Instead, First Nations children were integrated into the public school system. The Integrated School policy was endorsed by the provincial government and by local school board authorities, but First Nations leaders, parents or children were not asked to contribute. The integration program was introduced with no particular preparation of teachers or curriculum to accommodate or recognize the cultural differences of the First Nations. It was not, therefore, a true integration program. Instead, it continued as a program of assimilation through which First Nation students were absorbed into the dominant society. The problems experienced by the integrated school system were addressed in the Hawthorn Report (*A Survey of the Contemporary Indians of Canada*, 1967), which stated that while this system offered an identical education to both First Nations and non-First Nations children, it did not meet the needs of First Nations students based on cultural differences. Hawthorn made forty-one recommendations to the Minister of Indian Affairs and Northern Development regarding future educational practices for First Nations children, each echoing the basic assumption that all children benefit from a common curriculum. It did nothing to reflect the unique qualities of First Nations cultures, nor did it address the stereotypes present in school textbooks that grossly misrepresented First Nations people. In the period that followed the Hawthorn Report, First Nations people began to speak out about their concerns over the low academic achievement and high dropout rate of their children. Change began, as generations of First Nations people who had experienced culturally insensitive or inaccurate curricula began work to provide culturally enriched curricula.

The National Indian Brotherhood (now the Assembly of First Nations) released a policy paper in 1972, entitled *Indian Control of Indian Education*. The paper outlined the

philosophy, goals, principles, and directions of school programs for First Nations children. The need for education relevant to the philosophy of First Nations people was touted as essential in giving First Nations children a strong sense of identity. There were four main areas of concern. First, as clearly outlined in the *Indian Act* (1876), the federal government was responsible to provide funds for First Nations education. Second, the paper demanded that First Nations parents participate, as partners with the government, in the education of their children. Third, the paper demanded that all contracts for educational services be negotiated between band councils, provincial or territorial school jurisdictions, and the federal government. Finally, the paper outlined specific responsibilities of the federal government for the building of schools and facilities, the direct hiring of school teachers, curriculum development, administration of the physical plant, and responsibility for any negotiated service agreements between the provincial /territorial or other school jurisdictions. *Indian Control of Indian Education* also outlined a wide range of programs that were needed, including nursery schools, high schools, vocational training, adult education, post-secondary education, language training, and alcohol and drug education programs. The document became the driving force for change in First Nations education, and many First Nations bands across Saskatchewan established their own schools. Provincial schools began to include First Nations cultural and language components into the curriculum, and many school divisions hired a First Nations consultant who was responsible to assist non-First Nations teachers in the integration process. Since the 1970s, various teacher-training programs have been established in Saskatchewan, and institutions such as the First Nation University of Canada, the Gabriel Dumont Institute of Native Studies and Applied Research, and the Saskatchewan Indian Cultural Centre became the driving force for change.

The traditional educational processes that were the heart of cultural survival for First Nations were devalued and undermined as a formal education system was imposed on First Nations children. This system eroded cultural wisdom, pride, and language; hope, however, lies in the development of new educational institutions sensitive to the needs of First Nations children.

A Brief Discussion on Health Care

Prior to contact with Europeans, First Nations people lived largely in harmony with the land and environment, and their healing systems reflected this harmony. It was recognized that balance between the mental, spiritual, and physical was essential in order for a person to be healthy and productive. Illness reflected a lack of this balance in the person's life. "Medical therapeutics in plains cultures recognized that illness was a manifestation of the body and spirit searching for harmony or balance" (Lux 71). This understanding of health maintenance differed from the newcomer-settlers whose healers focused primarily on the treatment of the physical disease.

As the loss of the buffalo forced First Nations people to give up their old ways of survival and adapt to a new sedentary life, their health began to rapidly decline. In reserve communities, diseases such as smallpox, influenza, and tuberculosis reached epidemic

levels because First Nations people had no endemic immunity to them and because their resistance was weakened by chronic malnutrition. The disruption of inherited life patterns of the First Nations people resulted in a complete shift in the well-being of the population.

Traditional healing and medicines of the First Nations people were useless in treating the new settlement diseases, and the medicine ceremonies were forcibly suppressed throughout the late 1800s. The church played a major role in the loss of traditional healing methods within the community by convincing many First Nations people their ways were "evil." Medicine men and women lost some status within their communities when their practices failed to restore health to those who were ill with the "white men's diseases."

Throughout the early 1900s, the health of First Nations people remained in a state of decline, exacerbated by poor living conditions, poverty, and loss of culture. The federal government primarily left health care to the churches and missionaries, a practice that served to further suppress the traditional healing that had kept First Nations communities healthy for hundreds of years.

The changes which led to improvements in health care for First Nations people were largely initiated by the fears expressed from non-First Nations communities bordering reserve areas. Secretary Dr. R.E. Wodehouse reported on "the anxiety among the white population living near the reserves" (Lux 201) regarding the spread of tuberculosis from First Nations communities. "In the 1930s, provincial health and sanatorium officials began lobbying the federal government to take some action to reduce the incidence and spread of reserve tuberculosis" (Lux 213). This led to the eventual inclusion of First Nations people at the Fort Qu'Appelle Sanatorium in 1927 after Dr. R. George Ferguson (medical superintendent of the sanatorium) received funds to conduct research on the tuberculosis vaccine and its effectiveness in the First Nations population. This was followed by the building of the Qu'Appelle Indian Demonstration Health Unit in 1930 and the Fort Qu'Appelle Indian hospital in 1936. In 1945, the medical branch of the Department of Indian Affairs was transferred to the Department of Health and Welfare and in 1950 a public health system was developed: both of these changes further improved health care for First Nations people (Lux 203-204, 215, 223).

In the 1960s and 1970s, First Nations people began to take more control and speak up for their right to health. They sought to take more control and to make the government responsible for fulfilling their obligations outlined in the treaties signed almost 100 years earlier.

In 1979 the first First Nation-controlled health centre in Canada was opened in North Battleford. It opened after fifteen years of discussion and negotiation by First Nations people for improved health services in the North Battleford District. An Indian Hospital had previously provided a comfortable atmosphere where First Nations people could have the majority of their health care needs attended to, but with the degeneration of this hospital the minister of Health at the time, John Munro, decided to close it and enlarge North Battleford's Union Hospital to include First Nations patients. First

Nations leaders felt this would not meet the needs of their community, nor did it uphold the promises of the treaty. Their pressure finally forced a new Health Minister, Marc Lalonde, to hire Dr. Graham Clarkson to develop a functional health services plan. Clarkson suggested the establishment of an Indian Health Centre administered by a Board of Directors representing all of the reserves in the North Battleford District. Funding would come from the Department of National Health and Welfare.

Another significant achievement was the transfer of the Fort Qu'Appelle Indian Hospital to the File Hills Qu'Appelle Tribal Council (1995) through an arrangement with Health Canada (First Nations and Inuit Health Branch). This hospital also houses the Shared Vision Healing Centre, an example of the ability to encompass the varied health service needs of the community, both traditional and "western."

From the late 1990s, the utilization of the health care system by First Nations people has been of primary concern to both government administrators and First Nations communities. It was realized that the support of both Elders and the community was an important dynamic in providing a holistic approach to health care, and that in the past community cohesion had been a key factor in the resilience of First Nations people. This understanding marked a transition in First Nations health care as First Nations communities began the process of health "transfer" from the federal government. The transfer agreements hand health care over (in varying degrees) to First Nations communities that choose to take on this responsibility. In Canada, Saskatchewan First Nations communities lead the way in providing health services to First Nations people with 73 percent of related health care transferred as of March 31, 2002. A number of First Nations communities remain in pre-transfer arrangements or integrated systems of delivery.

The ability to incorporate traditional healing and ways of knowing back into First Nations health care is essential to the health of First Nations people. Transferring the control of health services back to First Nations communities will undoubtedly make it easier for holistic health care to take place. This process also provides to communities the opportunity to develop skills in many areas, from management to the actual delivery of care. The advancements offered First Nations people through new health care programs did not come without the efforts of many individuals, some of whom are recognized in the pages of this book.

The Development of First Nations Media

The historical experience of contact and conflict between European and First Nations populations saw First Nations people either as romantic symbols for European intellectuals and artists, or as objects to be exploited. First Nations cultures were emptied of their own meaning and internal coherence, and filled with the economic or intellectual content of the dominant culture. Early cultural anthropologists reconstructed the "image" of First Nations people, interpreting them as "natural and uncontaminated."

Traditionally, artistically-created objects had been woven into the fabric of the spiritual, social, and cultural lives of First Nations people, and their creations could not be accurately categorized as "art for art's sake." Individuals were recognized within their

communities as being "gifted" in creating particular objects of beauty, not curios for purchase. Forced assimilation and the loss of traditional ways meant these types of objects were no longer in common use. By the 1920s and 1930s most traditional objects were no longer made, as the dreams and vision quests that were inspirational to image-making had been quashed by Canadian law, hunting and war games were lost, and the imagery representative of clans and societies was no longer needed.

First Nations' people have struggled to regain control of their lives, and this struggle has been portrayed by First Nations artists in paint, song, dance, print, and film. Many First Nations artists emerged in the 1960s and found ready markets from both First Nations and non-First Nations people. Allen Sapp was the first of this new generation of modern Indian artists in Saskatchewan. Sapp created an art that was both informed by his "white" schooling, and representative of life on the reserve to which he had been exposed. It was also geared to the non-First Nations gallery market. Sapp introduced portrait and landscape painting, and became influential in presenting a new type of "Indian art." Future First Nations artists like Sanford Fisher, Henry Beaudry, and Michael Lonechild were influenced by his method, and each adapted it to represent his own vision of life on the reserve. Their popularity and success not only represented public recognition of their talent, but also provided a way to reminisce about their own childhoods. In the late 1970s, Sarain Stump influenced the work of another wave of First Nations artists, including Edward Poitras, Bob Boyer, and Ruth Cuthand. They incorporate both spiritual meaning and artistic creativity in their art.

In recent years First Nations artists have joined together under a variety of organizations, such as the Northern Plains Indian Artists Association (NPIAA), founded by Lloyd Pinay and Darren Gowan in 2000. This particular organization raised the profile of Northern Plains Indian artists both nationally and internationally and helped them market their works. As contemporary First Nations artists incorporate their personal influences, beliefs, and community constructs to present their artistic stories, they are now including the mediums of print and film in addition to stone and canvas.

As well, Saskatchewan First Nations people strove for more than twenty years to establish a mass media of their own, repeatedly failing because of dependence on government funding which, once withdrawn, caused even successful programs to close. In 1982, provincial funding was cancelled to the Federation of Saskatchewan Indian Nations by the newly elected provincial government. This put an end to progress made in the areas of print and electronic media that had been supported by the previous administration. Then in 1987, the Secretary of State Canada funded the creation of the Saskatchewan Indian Media Corporation (SIMC). SIMC was incorporated as a non-profit corporation, and was to re-establish communications pioneered by the Federation of Saskatchewan Indian Nations Communications Program that resulted in the production of the *Saskatchewan Indian* magazine (which won its first journalism award at the Unity Awards in Lincoln University, Missouri, in 1976) and the Moccasin Telegraph. This program was cancelled in 1990 when funding was once again cut, this time in the federal budget.

Secretary of State Canada's Northern Native Broadcast Access Program began the Missinipi Broadcasting Corporation, La Ronge, in 1983. Its first board of directors was elected in 1984, and it began broadcasting weekly programs north of the Hamelin line (delineates where the north begins). It currently airs twenty-four hours of programming daily, seven days a week, with a mandate to provide Cree, Dene, and English Aboriginal radio and television programs throughout northern Saskatchewan. The corporation also has a professional video production team that produces a documentary series aired on the Aboriginal Peoples Television Network (APTN), and the Saskatchewan Communications Network (SCN). The corporation supports Aboriginal youth in northern Saskatchewan through the Missinipi Youth Foundation.

The importance of First Nations-grounded media is vital to cultural continuance as researched by Joel Demay in "Culture and Media Use in Saskatchewan Indian Country." Demay's study examined the impact of continual media bombardment of non-First Nations-based programming, or programming that inaccurately portrays First Nations people, and found that "Indians are not receiving the information support necessary for them to solve their immediate survival problems... This should be one of the first tasks of Indian leaders if and when they are in a position to impact on change. The absence of development-oriented Indian media certainly plays a major role in this present state of affairs. Most of the Indian population finds itself in the strange situation of consuming irrelevant non-Indian media content."

Whether on canvas, in print, in music, in dance, in drama, on stage, or in film, First Nations artists are taking control of the types of imagery used to portray themselves, their past, and their future—and present this to both their own communities and to those communities which are non-First Nations. The airways are providing the means to re-acculturate their communities through the use of stories, legends, and the promotion of language, and some of the leaders in this growth are featured within *Saskatchewan First Nations: Lives Past and Present*.

First Nations People in Sports

Paul Acoose is a hero that every child can admire and emulate. He is a role model for every young First Nations runner who has thought, just maybe, he could set a world record or win the gold. With the founding of the Saskatchewan First Nations Sports Hall of Fame, the stories of First Nations sports heroes will be revealed to anyone who wishes to wander among the memorabilia of these greats.

On January 27, 1993, a resolution was supported by the Federation of Saskatchewan Indian Legislative Assembly to mandate the Saskatchewan Indian Sports, Culture and Recreation Commission to begin the process needed to establish the Saskatchewan First Nations Sports Hall of Fame. The Hall is located on the Muskeg Lake Reserve at the new McKnight Business Centre in the Sutherland area of Saskatoon. The grand opening took place on July 14, 1994. The first five people to be inducted into the hall were Paul Acoose, Alex Wuttunee Decoteau, Art Obey, David Greyeyes Steele, and Fred Sasakamoose. They were each honoured with Hall of Fame rings.

In the past, Saskatchewan's First Nations people have made a name for themselves and their communities in sporting events such as running, hockey, boxing, volleyball, and softball, but their numbers were few. As competition within sporting events has become more elitist, it has become even more difficult for First Nations youth to advance into the higher echelons of their events. At the community level, concern about the lack of active sports and recreation for First Nations children and youth was addressed through the organization of committees and boards, which in most cases worked within a very nominal budget. Recreational programs were developed in many communities to offer a means to keep youth from loitering on the streets of small communities, and to occupy the time of those living on reserve. To help promote their participation in competitive sporting events, special forums such as the North American Indigenous Games, the First Nations Winter Games and the First Nations Summer Games have been developed. Some of the primary sports that were targeted were rodeo, ball, hockey, basketball, and, more recently, track and field events and lacrosse.

Outside of reserve communities, the lack of participation by First Nations kids in most organized sports was blatantly obvious, and an examination of the situation revealed that economics and racism proved predominant factors. The few who successfully crossed those barriers to play on provincial, national and international levels say that racism remained a constant throughout their careers. Saskatchewan's Department of Culture, Youth and Recreation organized a group of people in 1995 to examine racism in sports. The plan was to produce a guide for leaders and coaches, since they are the ones who have the face-to-face opportunity to educate the players on their teams when a racist incident had occurred. This guide turned out to be the first of its kind anywhere in the world.

Now organizations such as the Aboriginal Role Model Hockey School, developed by Kevin Tootoosis and Ron Delorme, are providing opportunities for First Nations, Metis and Inuit kids in specialized areas such as hockey. In this case, not only do students have an opportunity to hone on- and off-ice skills, they also receive information on topics such as education, alcohol and substance abuse, and career goals.

Several First Nations sports heroes are featured within *Saskatchewan First Nations: Lives Past and Present*. The world of sports has provided a catalyst for social change and healing throughout history, and will continue to do so in the lives of First Nations youth as long as there are people to recognize and help promote their talents.

Many First Nations political leaders, doctors, educators, nurses and health care workers, those working in media and the arts, and those in sports do not feel that their accomplishments have been noteworthy enough to be featured on the pages of *Saskatchewan First Nations: Lives Past and Present*, but their value as role models to the many young people who shall follow them is priceless.

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Saskatchewan First Nations

JANICE ACOOSE (b. 1954) is a noted writer, scholar, and social activist. Born in Broadview, her roots stem from the Sakimay Saulteaux First Nation and Marival Metis Colony. Currently an associate professor for the First Nations University of Canada and a doctoral student in English, she resides in Saskatoon. As a professor, Acoose encourages her students to flourish as individuals and academics, believing in their abilities and empowering them.



Acoose began her university studies at the Saskatchewan Indian Federated College (now the First Nations University of Canada), where she established herself as a serious scholar. She majored in Native Studies and English, feeling that these disciplines would sharpen both her analytical skills and her social conscience. It was not long before she began to utilize both to write. Troubled by images and ideas continually perpetuated in the newspapers and television, Acoose approached the editors of the Saskatoon *Star-Phoenix* with a proposal to write a weekly column. The editors eagerly accepted, and the newspaper's first Native Affairs column was born. Acoose wrote articles for the Native Affairs column for over five years, making the public aware of numerous social justice issues. Well received, her column was often reprinted in the Regina *Leader-Post* and Prince Albert *Daily Herald*. Wanting to reach First Nations and Metis people in their own forum, Acoose also contributed articles to the *New Breed Journal* and *Windspeaker* magazine.

Despite the struggles Acoose faced as a full-time university student and single parent of two sons, Blair and Blue Pelletier, she continued to write, exploring a variety of mediums in her quest to honour the accomplish-

ments of First Nations and Metis people. Acoose's next writing project was born from a visit to the Wanuskewin Indian Heritage Park, which at that time was still undeveloped. Acoose maintains that she was spiritually awakened to the power of the earth during that visit, and her second radio docudrama entitled *Wanuskewin: A Place of*

Harmony arose out of that awakening. It was the airing of that piece that led producer Pat McClosky to Acoose and from their collaboration the multimedia presentation welcoming visitors to Wanuskewin was created.

In an effort to reclaim her Self, Acoose wrote her Bachelor of Arts Honours thesis on the history of the Cowessess Indian Residential School, the institution in which she was imprisoned during her formative years. Subsequent to her Honours thesis, she contributed a critical essay entitled "Deconstructing Five Generations of White Christian Patriarchal Rule" to the anthology *Residential Schools: The Stolen Years*, one of the earliest critical texts to examine Indian residential schools. Thus, much of Acoose's early work focused on the abuse suffered by children in Indian residential schools.

Acoose began her career as a writer determined to honour her ancestors' accomplishments. Her first writing project was for the radio docudrama *Acoose: Man Standing Above Ground*, in which she utilizes the oral medium to retell legends of Qu'witch, Old Acoose, and Paul Acoose [see Paul Acoose on page 4]. The program was aired on CBC radio in 1985, and was a resounding success. Excerpts from *Acoose: Man Standing Above Ground* were subsequently included in several publications in Canada, India, and the United States.

Eager to develop her talents, Acoose

moved on to television and video productions. One of her television projects, entitled *Designers & Dreamers*, allowed Acoose to work with two of Saskatchewan's most successful writer/producers: Gerri Cook and Maria Campbell. This production also allowed her to indulge in another of her passions: First Nations and Metis art and fashion. The television broadcast showcased some of western Canada's most popular artists and clothing designers, setting in motion a yearly tradition that continues to present day.

As a video producer and scriptwriter, Acoose has worked with some of Saskatchewan's most successful film companies, and a video she scripted for Partners In Motion entitled *1993 Indigenous Games* was nominated for Best Video of the Year by Saskatchewan Film. Although it placed second, the video allowed producers to see Acoose's talents. Consequently, she went on to co-produce and script several other projects, including *Our Way of Life*, which she co-produced with Neil Collins. This video educates the public about the fur-trapping industry, an industry that is necessary to the livelihood of Native peoples of northern Saskatchewan. Another well-received video production entitled *Voices in the Wind* allowed Acoose to once again work with Partners In Motion. The video showcased Chester Knight (who wrote and performed the theme song) and was very popular on SCN.

During her studies as both an undergraduate and graduate student, Acoose was determined to enlighten non-Indigenous peoples about the strengths and beliefs of Saulteaux and Metis peoples and to critically challenge the stereotypical representation of Indigenous peoples. This is most evident in her first book.

Although she has been widely published across various genres, Acoose's proudest

achievement is her first book *Iskwewak Kah' Ki Yaw Ni Wahkomakanak: Neither Indian Princesses Nor Easy Squaws*. *Iskwewak* grew out of her Master's thesis in English; in the tradition of English literary criticism, it critically explores popular writings by non-Native writers about First Nations and Metis peoples. The book "reclaims space for all Indigenous women," and honours First Nations and Metis writers, particularly Maria Campbell and her first book, *Halfbreed*.

As one of the pioneers of Indigenous literary criticism in Canada, Acoose has also been published in Canada's first book of Indigenous literary criticism created by Indigenous scholars. The book, entitled *Looking at the Words of our People: First Nations Analysis of Literature*, was so well received that it was followed up with a second book entitled *[Ad]dressing Our Words: Aboriginal Perspectives on Aboriginal Literatures*. Her critical essay published in *[Ad]dressing Our Words* brought Acoose full circle, for in this book she not only honours the stories of her paternal relatives, but also critically examines non-Native writers who have appropriated her family's legendary stories. Referring to those writers, and the literary tradition in which they write as "Wiintigos," she draws parallels between the Ojibway mythological cannibal known for its insatiable greed, and the tendency of non-Indigenous writers to devour Indigenous stories.

An accomplished scholar, Acoose has been awarded numerous scholarships for her work. As a graduate student in English at the University of Saskatchewan, she was the first Indigenous student to successfully complete the Master's program and the first to complete the course work for a Ph.D.

At the present time, Acoose is working on her doctoral dissertation in English, a project

that allows her to continue her lifetime work of honouring the achievement of First Nations and Metis peoples. Specializing in Indigenous literatures, she is researching and writing about the body of so-called "Native Literature," which she maintains has been categorized as one "big brown blob, singular and indistinguishable," as if the literatures grow out of one culture.

Acoose's inspiration for her life work has grown out of her love for her family, communities, and cultures. A residential school survivor, she has endured years of cultural re-programming in order to empower herself. In her book *Iskwewak*, she writes about one of her earliest attempts to re-connect to her Saulteaux cultural traditions during a rain dance at Sakimay. She writes how, during that cultural ceremony, she was "re-baptized" in her Saulteaux culture and was thus renamed Misko-Kisikawihkewe, Red Sky Woman. Since that time, Acoose has felt confident teaching English at the First Nations University of Canada because she feels that she can not only empower students to "master the colonizer's language," but simultaneously encourage First Nations and Metis peoples to retain their own languages.

Acoose's work at the First Nations University of Canada has been inspired by her own connections to both her Saulteaux and Metis cultures. Always quick to point out her dual citizenship to both the Saulteaux and Metis nations, she refuses to allow people to imprison her in a singular culture. Indeed, she maintains that she grew up influenced by both cultures and she continues to honour and celebrate those connections.

Her deceased father, Fred Acoose, was a citizen of the Sakimay Saulteaux First Nation. Her mother, Harriet Acoose, is a member of the Metis Nation of Saskatchewan. When they

married, they brought together both cultural traditions to raise their eleven children.

Positioned in the middle of the family, Acoose can often be heard proudly talking about her huge extended family, which allows her to maintain connections with literally hundreds of relatives. The proudest addition to her family is her first Noosisim (grandson), Alijah Blue Pelletier. Alijah Blue's mother, Nicole Figueroa, is a Chilean-Canadian, and his father, Blue Pelletier, is a Saulteaux-Metis. Thus, Alijah Blue follows in the tradition of his ancestors by bringing together Chilean-Canadian and Saulteaux-Metis cultural traditions.

Acoose's contributions to the Indigenous communities of Saskatchewan are immeasurable. As one of the first Indigenous women to "break through" academic walls, she has laid the path for others to continue the critical examination and deconstruction of the Eurocentrism, the stereotypes, and the racism that are still very much a part of Indigenous people's existence. As a writer, a producer, a critical scholar, a professor, a mother, a Kohkum, and a friend, Acoose truly epitomizes the strong spirit of Indigenous women. She continues to be a role model and an inspiration to many.

NATASHA BEEDS

PAUL ACOOSE (1885-1978), world-renowned long distance runner, was born in the Qu'Appelle Valley "around the time when the Saskatoons bloom when the Half Breeds fought the government" (1885), according to the oral history of his nation. A distinguished member of the Sakimay (Saulteaux) First Nation, Acoose was born into a prominent family known for their prowess as runners. Professionally, he established himself as a

world champion long-distance runner in May 1909 when he beat the English runner Fred Appleby in a 15-mile race in the unprecedented time of 1:22:22. In March of 1910 he would come to be known as the "Red Skin Running Champion of the World," following his victory over Tom Longboat the popular Onandaga runner from the Six Nations Reserve.

When the name Acoose is mentioned, Saulteaux keepers of knowledge call to mind from the legends of Quewitch and Old Acoose "Men Standing Above the Ground." One of the legends refers to Paul's *Mooshum* (Grandfather) Quewitch, an esteemed "buffalo runner" with superhuman ability. Quewitch distinguished himself as a buffalo runner at a time when the Saulteaux depended largely for their survival on the buffalo. During the buffalo hunt, Quewitch would transform himself into one of the shaggy animals by donning a buffalo robe and running with the herd. Eventually, he would lure them into an enclosure to allow the hunters easier access. The name Quewitch forever recalls his legendary deeds; translated into English "Quewitch" calls to mind the "Roll of Thunder" as the buffalo stampede across the prairies. In written historical sources, his name appears in frontier artist Edmund Morris' journal as the father of Acoose whose "name was known far & wide in his time" (Fitz-Gibbon, 67). At the time of his journal entry, Morris noted that Quewitch was 103 years old and kept by the Catholic priests. He

was amazed that Quewitch could still converse with him in French and that his mind was still clear though he was "blind & his skin look[ed] like parchment" (Fitz-Gibbon, 67).

The first member of this distinguished family to be named Acoose, Paul's father is the heroic runner who is honoured in the legends of Old Acoose. The oral stories of the Saulteaux recall that Old Acoose "ran so fast that it appeared as though his feet never touched the ground," hence the English translation of his name "Flying Bird" or "Man Standing Above Ground." Like his father Quewitch, Old Acoose was a distinguished runner who used his abilities to ensure the survival of his people. According to one of the legends, Old Acoose was out hunting in the Moose Mountain area when he sighted a number of elk. Restricted by the Federal Government's "Rations Policy," Acoose was desperate for food and, without weapon or bullets, chased the elk towards the Indian Agency at Crooked Lake—a distance of about 60 miles—

where he was certain he could obtain the necessary gun and ammunition. Once he secured the gun and ammunition, Acoose killed nine elk and the people of his community were able to eat well for some time. This event is recounted in written accounts by First Nations and non-First Nations journalists, writers, historians, and poets who were amazed at Acoose's phenomenal abilities. Notably, his legendary deeds are preserved in the diary of Edmund Morris and his subsequent painting entitled "Acoose: Man Standing



COURTESY OF THE
SASKATCHEWAN SPORTS HALL OF FAME AND MUSEUM

Above the Ground," which hangs in the Legislative Buildings in Regina. The name Acoose also appears in the poem "Lines in Memory of Edmund Morris" by Duncan Campbell Scott. Written on the occasion of his friend Morris' death, Scott would write,

....
Think of the death of Akoose, fleet of foot
Who, in his prime, a herd of antelope
From sunrise, without rest, a hundred miles
Drove through rank prairie, loping like a wolf,
Tired them and slew them, ere the sun went down.

....
There Akoose lay, silent amid the bracken,
Gathered at last with the Algonquin Chieftains.
Then the tenebrous sunset was blown out,
And all the smoky gold turned into cloud wrack.
Akoose slept forever amid the poplars,
Swathed by the wind from the far-off Red Deer
where dinosaurs sleep, clamped in their rocky tombs.

....
In a short story entitled "Song For Mooshum," Brenda Zeman writes about both Old Acoose and his son Paul. "No one ever wrote a song for Mooshum, though he ran best of all" (218). Paul certainly made a name for himself in professional running circles and his accomplishments are noted at historical sites in both Canada and Ireland. For example, his name appears on a tourist plaque marking a southeastern Saskatchewan land site where he was known to have run. It also appears in Glencar, County Kerry, Ireland, as *Lough Acoose*. Situated at the bottom Carrauntoohil, the highest mountain in Ireland, the lake marks the site where long distance runners from around the world gather every year to participate in one of the most challenging races.

Not unlike the runners who gather at the Carrauntoohil Race in Ireland, Paul had a reputation as a runner with a particular "gift of

speed and endurance." According to local stories told amongst the members of his band at Sakimay, Acoose was known to run to the town of Grenfell—a distance of about 12 miles—to compete in the local races in which he always placed first. While other runners may have tired after such a run, Acoose referred to his run to Grenfell as "just a warmup." Once he became local champion, Paul went on to provincial meets where he easily repeated his local victories. According to the information provided by the Saskatchewan Sports Hall of Fame,

Paul started to run competitively in his late teens as an amateur at the local sport days in the Grenfell area. In 1908 he became the three- and five-mile road champion, and the five mile track champion of Western Canada. On July 1, 1908, in the city of Regina, Paul came first in a 10.5-mile race in 1:04:06 which was more than 8 minutes ahead of Saskatchewan's best runners. In that same year, at the Labour Day Manitoba Championships in Winnipeg, he finished first in the five-mile event in 27:34.

Professionally, when he ran in races he wore an eagle plume on his back and moccasins on his feet. Paul became a professional runner in 1909 and his debut was marked by a victory over the famed English runner Fred Appleby. During this first race as a professional Acoose defeated Appleby in a 15-mile race for which he won \$500.

Following the race, former champion Appleby would say that it was the fastest race he had ran since he broke the world record against Alfred Shrubbs. Indeed, the race with Appleby elevated Acoose's stature to world champion because he finished it in a world-record time of 1:22:22. In a rematch a week later, a gambling enthusiast threw thumbtacks on the racetrack and although Acoose

completed the race with thumbtacks piercing his feet, he finished second. Not to be deterred by his second-place finish, Acoose went on to run against some of the top runners in the world at Madison Square Gardens in New York City where he placed a respectable second.

Although he ran many professional races, one of his proudest victories as a runner took place in March 30, 1910, when he ran against the celebrated Onondaga runner Tom Longboat. Paul had waited a long time for a chance to run against Longboat, whom he regarded as a superb athlete and his equal. The race was scheduled for March 30, 1910, at the Riverdale Rink and was billed as the "Redskin Running Championship of the World." There were many in racing circles and among gambling enthusiasts who regarded Longboat as the better runner. Despite speculation that Longboat was a far superior runner, Acoose emerged from that race as the "Red Skin Running Champion of the World" and was awarded a gold medal from the Six Nations Reserve.

Following his long-awaited race with Longboat, Acoose retired from running in 1910. He returned to his home on the Sakimay Reserve which he shared with his wife Madeline (O'Soup) Acoose. There, Paul and Madeline would raise nine children, supporting them as a farmer and gardener. He also returned to his much-loved cultural ceremonies such as the Raindances and Powwows. A champion Grass Dancer, Paul took as much pride in his achievements as a dancer as he did with his achievements as a world champion runner.

Paul Acoose died in 1978, just a few years before his 100th birthday. His funeral service, held in the Sacred Heart of Mary church that was adjoined to the old mission school on

Cowwesis First Nation, was attended by hundreds of friends, acquaintances, and dignitaries. Telegrams from various members of the federal and provincial government as well as a communiqué from the Royal Family offered condolences and honoured his legendary achievements. His lifetime achievements are memorialized not only in the numerous oral and written stories of his family, but by the hundreds of relatives and numerous friends he has left behind. Prior to his death, he proudly mentioned to a reporter that he had 109 grandchildren and great-grandchildren and that he had in the recent past celebrated a 75-year anniversary with his wife Madeline.

Paul Acoose—Man Standing Above Ground/Day Spirit—was inducted into the Saskatchewan Sports Hall of Fame in 1983 after being nominated by longtime runner and admirer Brenda Zeman. Some years later, he would be honoured among Saskatchewan First Nations with his induction into the Indian Sports Hall of Fame.

JANICE ACOOSE

ALLAN AHENAKEW was born on April 3, 1892, at Stoney Lake north of Big River and grew up on the Sandy Lake Reserve (now the Ahtahkakoop First Nation). His father, Louis

Ahenakew, was the first Native teacher on the Sandy Lake Reserve, and taught Ahenakew during his first two years of schooling. In the summer of 1900, when he was eight years old, his mother took him to a boarding school in Prince



Albert, thinking it would offer greater possibilities for him. He continued to reside and attend boarding school for the next seven years. Ahenakew received his later education at Emmanuel College in Prince Albert.

In the spring of 1917, Ahenakew sought employment in the town of Dinsmore, a little community west of Prince Albert. He was approached by a man who asked if he wanted a job and if he was an Indian. Stating "yes" to both, Ahenakew was hired for five dollars a month. Ahenakew worked for that man for seven years and became top hand overseeing all the hired personnel. He returned to Sandy Lake in 1925.

In 1927 Ahenakew was elected Chief of the Ahtahkakoop First Nation, a position that he kept until 1957. In 1960, he was once again elected into this position, and remained there until 1968. He was a radical, critical speaker in his formative years as chief, but with the passing of time he realized that more could be accomplished by being less critical and vocal. He began paying more attention to what was being said, before stating his position, which he then did in a fair and equitable manner. At that point, some people became disgruntled with him, and across campfires and convention tables he was criticized for being passive. Some said that he had sold out to the federal and provincial governments.

In 1948 Ahenakew worked with the federal and provincial governments at annual meetings of the Saskatchewan fur traders. Ahenakew was requested by the Department of Natural Resources to accept the position of Cree interpreter for twenty-one annual trappers conventions. He was known for his conscientiousness and ability to translate very closely the speaker's meaning and intentions. For this reason he was often asked to translate at murder trials. Ahenakew was always acute-

ly aware of the responsibility which rested on his shoulders in taking on such a task. Concerning one such trial, he said, "I felt as if I was holding the man's life in my hands. I could not make the smallest mistake."

When buffalo were released in Saskatchewan, Ahenakew was asked to be the chairman of the Buffalo Committee. He also sat on the provincial government's Big Game Advisory Board on behalf of the Federation of Saskatchewan Indians. Ahenakew was also a Senator with the Federation of Saskatchewan Indians.

Ahenakew was a devout Christian, who believed his strength and wisdom came from God, and a man of honesty and integrity throughout his life.

CHARLENE CREVIER

DAVID AHENAKEW was born on July 28, 1933, and grew up on a farm on the Sandy Lake First Nation (now the Ahtahkakoop First Nation). In 1951 he married Grace, and together they raised three sons and two daughters. He credits Grace with keeping the family together and shaping the minds of their children, for, as he says, he was always traveling. Most of those early years of travel came as a result of his military life. In 1951, at the age of seventeen, Ahenakew joined the Canadian Army, leaving his new bride of three days. He saw action in the Korean War and served with the NATO forces in Germany and the Suez Canal in Egypt. And in 1964, Ahenakew received "The Canadian Decoration," for distinguished service and good conduct in the Canadian Army. After nearly sixteen years of military duty, Ahenakew returned to Saskatchewan in 1967, accepting a position with the Saskatchewan government as a placement and training officer working with the

band councils. In 1968, Ahenakew took the position of communications worker with the Federation of Saskatchewan Indians. Eight months later (1969), at the age of 35, he was elected chief of the Federation of Saskatchewan Indians, a position he maintained for the next ten years. The election also marked a change in the type of leader sought out for this organization. Ahenakew was well-educated, ambitious, and quite young compared to previous leaders. He was a key figure in developing the Saskatchewan Indian Cultural College (now Centre) in 1972 and the Saskatchewan Indian Federated College (now First Nations University of Canada) in 1976. Ahenakew served on the executive of both organizations for many years. Also in 1976, he received an honorary LL.D. from the University of Regina. Ahenakew helped to develop a radio and communications network for Saskatchewan's First Nations people and to establish the Special Constable Program, a First Nation contingent of the RCMP. In 1978, he became the first recipient of the John Stratyckuk Memorial Award from the Saskatchewan Human Rights Association and received the "Order of Canada" for his unswerving dedication to the advancement of First Nations rights. Ahenakew successfully negotiated between the federal, provincial, and First Nations governments for changes to curriculum content and educational opportunities for First Nations students. The 1972 report "Indian Education in Saskatchewan" suggested changes that have been implemented and have had positive effects on the education levels attained by First Nations students. Ahenakew was active in the development of the National



Indian Brotherhood, and when this organization became the Assembly of First Nations, he was elected as its first leader in 1982. In 1985, Ahenakew lost his leadership position to George Erasmus.

After 1985, Ahenakew continued his leadership role as chair of the senate body within the Federation of Saskatchewan Indians (FSI), a position he had held since 1979. In December 2002, Ahenakew made anti-Semitic comments in a speech and was consequently forced to resign as chair of the FSIN senate. He was also suspended from the board of the Saskatchewan Indian Federated College (now First Nations University of Canada).

CHARLENE CREVIER

EDWARD AHENAKEW (1885–1961) was born at Sandy Lake on June 11, 1885, to Ellen (Ermine Skin) and Baptiste Ahenakew. This grandnephew of Chief Poundmaker attended the missionary school on the Sandy Lake Reserve until age eleven, then boarding school in Prince Albert. His grades were excellent and he was an impressive athlete—good at soccer, cricket, and skating. The grandson of Ermine Skin, Ahenakew was a great runner. After boarding school at Prince Albert he went back to live with his family at Sandy Lake, where he assisted his father.

Ahenakew was invited to teach at a missionary school on the James Smith Reserve, and later attended Wycliffe College in Toronto, planning to work as a missionary with his own people. After two years in Toronto, he enrolled at Emmanuel College in Saskatoon, graduating in 1910 with a degree in theology. Following his ordination he moved to Onion Lake to assist the Rev. J.R. Matheson. After

spending time in Onion Lake, Ahenakew then became a missionary in northern Saskatchewan, traveling by dogsled in the winter and canoe in the summer to reach areas in the far north. He was warmly welcomed in the Cree, Assiniboine, and Saulteaux communities he visited, where he also helped care for the sick, who were often prevented from accessing medical care because of a lack of means of transportation. After giving aid to the sick and burying the dead during the 1918 epidemic, he obtained a leave from the church to enroll in the Faculty of Medicine at the University of Alberta. After three years he was forced to discontinue because of ill health, possibly from malnutrition and the strenuous workload. So, two years away from becoming a medical doctor, he returned to missionary work.

Ahenakew began to receive invitations from all over Canada to speak about the problems First Nations people were experiencing. Also, he collected and transcribed legends and stories that were published in 1925 as the "Cree Trickster Tales." He wrote and published a monthly magazine written in syllabic Cree characters, and worked with Archdeacon Faries in preparing a Cree-English dictionary. Ahenakew also wrote "Voices of the Plains Cree," a collection of traditional tales narrated by Chief Thunderchild, which was published posthumously in 1974. "Old Keyam," a tale of the changing world of the Cree was another of his published works.

Emmanuel College honoured Rev. Edward Ahenakew with the Doctor of Divinity degree in 1947, an honour previously given to only one other Aboriginal person in Canada. Ahenakew lived and worked at Fort à la Corne for several years after 1940, and became very familiar with the area and its diverse history. A story was told that Chevalier de la Corne built Fort St. Louis in 1753 to intercept natives

with furs for the English company traders. He was rumored to have buried treasures of silver there that were never recovered. When asked what he would do with such treasure if he found it, Ahenakew stated he would build a vocational school for Native youth on the site of the old fort. Any remaining money would be spent to erect a monument to Poundmaker and Big Bear. While living at Fort à la Corne, he and his friend, Dr. A.S. Morton, a professor of History at the University of Saskatchewan, succeeded in locating the sites of several trading posts along the Saskatchewan River.

Edward Ahenakew retired in 1955 and returned to the Sandy Lake Reservation. In July of 1961, at the age of seventy-six, he died while travelling to Dauphin, Manitoba, to help establish a summer school.

CHARLENE CREVIER

FREDA AHENAKEW was born on the Ahtahkakoop First Nation (Sandy Lake Reserve) on February 11, 1932, to Annie Bird and Edward Ahenakew. She attended grades one through eight at the Sandy Lake School, and attended Prince Albert Collegiate Institute for high school. Before finishing grade twelve, however, she met and married Harold Greyeyes and together they moved to the Muskeg Lake Reserve in 1951. Ahenakew had twelve children (eight girls and four boys).

Shortly after being married, the couple moved to British Columbia where her first three children were born, and as Cree was the language spoken in their home, these children could speak Cree before they could speak English. It was after her children entered the school system that she realized they were at a disadvantage because of this language barrier, so in order to help her children, English became the language spoken at home. In turn

this put her younger children at a disadvantage as they could speak only English and were losing their mother tongue. She resolved that there needed to be a balance between the two cultures, and went back to grade twelve at the Marcellin High School, taking the school bus with her school-age children. After completing grade twelve, she obtained a job at the Federation of Saskatchewan Indians (FSI) as the Education Liaison Worker.



Ahenakew and her husband separated, and she began taking university classes in Prince Albert and Saskatoon. Realizing that she could be successful in this endeavour, she attended and convocated from the Institute of Teachers Education Program (ITEP) in 1979. Ahenakew began teaching at Grandmother's Bay for the La Ronge Band, and also taught at the Saskatoon Native Survival School. After gaining this experience Ahenakew decided to go back to school and moved to Winnipeg to enroll in the Master's program at the University of Manitoba. Through the guidance of the late Ida McLeod she became a Cree Language instructor. In 1983, Ahenakew convocated with her M.A., majoring in Cree linguistics. She has taught since 1979, first at the University of Saskatchewan, then the Saskatchewan Indian Federated College, the University of Manitoba, and the University of Calgary. She also served as the Director of the Saskatchewan Indian Languages Institute. When the Saskatchewan Indian Cultural Centre absorbed the Institute, she remained as head of the Languages Department. Ahenakew was a professor at the University of Manitoba until her retirement, and while there she also headed the Native Studies Department. In addition, she received an

honourary LL.D. from the University of Saskatchewan.

Ahenakew's Master's thesis—"Cree Language Structures: A Cree Approach"—became her first book and was published in 1987. She has continued to publish stories from listening to tapes of Cree elders and others, and among her twenty published books are verbatim Cree transcripts and syllabic and English translations of stories told to her by elders and the grandmothers. Other books by Ahenakew are *kohkominawak otacimowinawawa* (*Our Grandmothers' Lives, as Told in Their Own Words*) and *Kwayaske e-kipe-kiskinowapahtihicik* (*Their Example Showed Me the Way: A Cree Woman's Life Shaped by Two Cultures*), which won the 1988 Alberta Book Award for Scholarly Book of the Year. Ahenakew has been an active member of the Manitoba Aboriginal Writers Guild, has been named to the World Indigenous Education Task Force, and in 1992 was honoured with the Citizen of the Year Award at the Federation of Saskatchewan Indians All Chiefs Assembly. In 1998, Ahenakew was the honoured recipient of the 1998 Order of Canada and in 2001 received the National Aboriginal Achievement Award in the area of Education. She is a vibrant, strong, and energetic woman who remains an inspiration to her family and colleagues.

CHARLENE CREVIER

GORDON AHENAKEW was born on June 25, 1925, in the community of Sandy Lake (the Ahtahkakoop First Nation) to Edwin and Edith (Peekeekoot) Ahenakew. They had twelve boys and two girls. Ahenakew attended the reserve Day School until age ten, when his

dad sent him to the Onion Lake Residential School. Just before his eighteenth birthday Ahenakew volunteered for active duty in the Second World War. He walked nine miles to Canwood and then caught a bus to Regina to enlist at the Number 12 Depot.



Ahenakew began his training in Prince Albert, and was transferred to Calgary, Alberta, and then to Halifax, Nova Scotia. From there, he was shipped off to Liverpool, England. Upon arriving in Liverpool they were forced to stay on the boat because they could not disembark due to low water levels. They stayed on board for three days while bullets rained around them from enemy planes. Ahenakew was taken to Aldershot, England, for further training in close-contact fighting and survival maneuvers. His unit moved out from Dover, England, to France, and then to the front lines. He fought in Germany, Belgium, and Holland, where he was wounded with shrapnel. He was discharged when the war ended and returned home to the Ahtahkakoop First Nation.

Ahenakew tried farming with equipment purchased with the \$2300 that Native veterans received for their contribution to the war effort. Though many were sent to the front lines and many sneaked over to the other side as reconnaissance scouts and snipers, upon returning home they were discriminated against by the federal government. Non-First Nations veterans received land grants from the federal government, while First Nations veterans were given land on their own reserves.

Ahenakew met his wife Edith in 1948, and they were married in 1949. Together they had thirteen children, with six girls and five boys surviving to adulthood. Ahenakew says he always wanted to be a priest, and after the war

was ordained into the Anglican Church. He worked in this capacity for seventeen years in the Big River, Sandy Lake, and Muskoday areas. He has also worked part-time for Federation of Indian Nations. When the Federation of Saskatchewan Indians formed a veterans association, Ahenakew ran for president

and remained in that position for eight years. As an elder now, he still goes and speaks as a representative of his people and other First Nations veterans.

CHARLENE CREVIER

GREGORY AHENAKEW is a member of the Treaty No. 6 Ahtahkakoop First Nation. He is the son of David Ahenakew, former chief of both the Federation of Saskatchewan Indian Nations and the Assembly of First Nations.

Ahenakew grew up in Prince Albert and after graduating from Carlton Comprehensive High School attended Rauland Academy in Norway, from which he received a diploma in Norwegian language, culture and art. He returned to Saskatchewan, where he attended the University of Saskatchewan studying history and law. He then attended the Saskatchewan Indian Institute of Technologies, where he received diplomas in Business Administration and Accountancy.



Gregory Ahenakew is currently the president and chief executive officer of Indigenous Gaming Regulators Inc., the only First Nation gaming regulatory body in Canada.

Ahenakew was first vice-chief of the Federation of Saskatchewan Indian Nations from October 2000 to October 2003, during which time he was assigned the portfolio responsible for Lands and Resources, which included the areas of Treaty Land Entitlement, Specific Claims, Forestry, Mining, Hunting, Fishing, Trapping, Gathering, Bill C-68 (Fire Arms Act), Eagle Feather Cross-Border Transportation, Dakota/Lakota/Nakota Affairs, Environment, and the Office of Urban Developments.

Gregory Ahenakew has spent many years working at all levels of First Nations government including band, tribal council, provincial and national levels. With this experience, Ahenakew has a good understanding of federal, provincial and First Nations governments, politics and culture.

In recognition of his achievements, Gregory Ahenakew received the Queen's Golden Jubilee medal in 2002.

LEANNE ANDERSON

MARY AHENAKEW. In May 2003, Mary Ahenakew celebrated her eighty-seventh birthday at Wanuskewin Heritage Park in Saskatoon. Friends and family gathered to celebrate with her and look back on her fascinating life as one of the first Aboriginal professional women and a true daughter of the Canadian fur trade.

Born in Île-à-la-Crosse in 1916 to parents Sarazine (née Larivière, 1896-1952) and Alexander Ahenakew (1887-1952), Mary was the second child of fourteen siblings. Her father was educated at the University of Toronto's Wycliffe College, along with his cousin Edward Ahenakew. First he

was a teacher, then a clerk, and later a manager of fur trade posts for both the Revillon Frères Trading Company and the Hudson's Bay Company (HBC). As a girl, Mary Ahenakew helped her father in the Hudson's Bay store.

Ahenakew began school as a day student at the Lac la Ronge Indian Anglican Residential School while her father was posted to the Lac la Ronge Revillon Frères post. When they moved back to Île-à-la-Crosse, she attended the Roman Catholic school for a period before her father sent her and her sister south for school. Her elementary school tenure encompassed her father's home reserve in Sandy Lake (now Ahtahkakoop) and Camp Lake School (near Shell Lake). Mary contracted rheumatic fever, and had to quit school and return home to recuperate.

As a young woman, Mary Ahenakew and her sister ran a stopping place for the HBC at Île-à-la-Crosse before she became a clerk in 1943. World War II drew the young men away, creating an opportunity for Ahenakew to begin a career with the HBC that would take her from northern Saskatchewan to many parts of Canada.

One of Ahenakew's earliest memories was of a trip with her family from La Ronge to Île-à-la-Crosse. They traveled in a number of canoes pulled by one with a motor and had to take many portages. She is still an avid national and international traveler including trips to Europe and one to the Middle East. Her amazing memory conjures up the days when she traveled by car from Sandy Lake to Big River, the "end of the



steel," and then by boat with the fur brigade to Île-à-la-Crosse where they were windbound for three days before being able to continue the journey to La Loche, a journey of ten days in all. She still has an intimate knowledge of that countryside and remembers how she was always eager to see what was beyond the next bend in the river.

In all likelihood, Mary Ahenakew was the first Cree woman to be transferred with the HBC. After five years as a clerk and bookkeeper at Île-à-la-Crosse, she was moved to Stanley Mission for one year, to La Ronge for another year, to Green Lake for a year and a half, and then to Pickle Lake, Ontario, for a year. She spent two years in Moose Factory at James Bay, Ontario. In 1954, her only daughter, Elizabeth (Bettie), was born and Ahenakew took leave in Winnipeg for the birth. Unable to continue to work as a single parent, she placed Bettie in foster care, supporting her and visiting when she could. When she returned to the Bay, Ahenakew was transferred to Churchill, Manitoba, where she spent six years doing clerical work and bookkeeping. After a short few months back in her home province at Stanley Mission, she began another long stretch far from home at Happy Valley-Goose Bay, Labrador. Six years later, she was transferred to the Winnipeg Hudson's Bay House for a few months. By this time, Bettie was a young teenager and wanted her mother nearby. Ahenakew quit her job with the HBC in March 1967 and moved to North Battleford, bringing Bettie to live with her there. She worked with the provincial court in Battleford as a bookkeeper/receptionist for ten years until her retirement in 1979. Following retirement, she moved to Saskatoon to be with Bettie and her husband. Mary Ahenakew has two grandsons (Curtis and Darick Paley) and one great-grandson (Cole Rybka).

She has endured many hardships with courage, strength, and determination. When asked if she would change anything about her life path, she responded, "No, it's been a good life."

MIRIAM MCNAB

WILLARD AHENAKEW was born on the Ahtahkakoop Reserve in 1943 to Frank and Ida Ahenakew. Willard is a great-great-grandson of Chief Ahtahkakoop, a Plains Cree head chief who signed Treaty No. 6 at Fort Carlton in 1876. At age five, Willard was placed in the Prince Albert Indian Residential School. In 1954, Chief Allan Ahenakew, the last Ahtahkakoop hereditary chief and first cousin to Willard's father, took him out of the school to raise him. After high school, Willard was employed as head artist at CKBI television in Prince Albert (from 1966 to 1971), and then by the Federation of Saskatchewan Indians as the first full-time reporter and editorial cartoonist of the *Saskatchewan Indian* newspaper (1971 to 1974). In 1974, Willard started his own fine arts and commercial design business, and published the first Indian political editorial cartoon book by an Indian in Canada. Twenty thousand copies of the book were sold. That same year he also became the founding president of the Saskatchewan Indian Arts & Crafts Corporation, and remained its president until 1988. The corporation was established to commercially develop the Indian fine art and craft industry in Saskatchewan. The corpora-



tion conceptually developed, funded, built, and incubated Indian handicraft factories on various reserves in Saskatchewan. The head office was located in Regina on commercial property it owned, and the corporation owned and operated handicraft factories in Saskatoon and Regina. It also owned and operated a wholesale business and seven Indian fine art and handicraft retail outlets in Saskatchewan and Alberta. Over 600 full- and part-time First Nations people were employed.

From 1976 to 1986, Willard was president of the National Indian Arts & Crafts Corporation, which was composed of ten provincial and two territorial Indian arts and crafts development corporations. He was founding president of the Canadian Indian Arts Council, founding president of the North American Indian Films Limited, and founding president of North American Film Distributors Limited. Willard was one of the founding directors of the Saskatchewan Indian Equity Foundation, which initiated the creation of the First Nations Bank of Canada. Willard served as a director of the Saskatchewan Heritage Foundation, serving on the board for nearly six years. Willard was the project coordinator for the Ahtahakakooop History Book Project, and he was also an illustrator and the art director for the book, entitled *Ahtahkakoop—the epic account of a Cree Head Chief, His People and Their Struggle for Survival 1816–1896*. Willard is married to Sheila (Howe) and they have two children, Holly and Lee.

SHEILA AHENAKEW

AHTAHKAKOOP (Starblanket) (1816–1896) led his people through the difficult transition from hunter and warrior to farmer, and from traditional Indian spiritualism to

Christianity during the last third of the nineteenth century.

A Plains Cree, Ahtahkakoop was born in the Saskatchewan River country in 1816. He was raised during the era when millions of buffalo roamed the northern plains and parklands, and he developed into a noted leader, warrior, and buffalo hunter. By the 1860s, the buffalo were rapidly disappearing and newcomers arrived in greater numbers each year. Ahtahkakoop realized that the children and grandchildren in his band would have to adopt a new way of living if they were to survive.

Accordingly, in 1874 the chief invited Anglican missionary John Hines to settle with his people at Sandy Lake (Hines Lake), situated northwest of present-day Prince Albert. Two years later, Ahtahkakoop officially chose this land for his reserve. Ahtahkakoop was the second chief to sign Treaty No. 6 at Fort Carlton in 1876. Supported by the chief and his headmen, Hines established a school for the children and taught their parents how to farm. The children did well in school. Two of Hines' first students, Ahtahkakoop's nephews, became qualified teachers and two great-nephews were ordained as Anglican priests. Hines prepared the adults for baptism. Gradually most families converted to Christianity.

Meanwhile, the families were increasing the number of acres cultivated and sown, raising herds of cattle, and building substantial homes. Unfortunately, the crops were often destroyed by frost, hail, and drought. Hunting was poor, and the people sometimes starved despite their hard work. Additionally, restrictive government policies made life difficult.

Ahtahkakoop and his people remained neutral during the uprising of 1885, refusing to kill relatives and determined to honour the treaty signed nine years earlier. Ahtahkakoop

died in 1896, and was buried on the reserve that was named after him.

DEANNA CHRISTENSEN

HOWARD ANDERSON was born July 21, 1924, on the George Gordon First Nation. He married twice, first to Melita McNabb (in 1948) with whom he had ten children, and then to Denise Hands Plant (in 1974) with whom he had 2 children. Anderson attended the Gordon Indian Residential School for nine years where he learned about life and hard work. He attended classes three days a week and looked after the livestock for the remainder of the week. Boarding schools in those days were self-supporting.

On June 6, 1941, Anderson and six other men from the Gordon Reserve volunteered for the army. Anderson was just sixteen. He was first sent to Vernon, British Columbia, to train for five or six months, and then to England. During his five years in the army he was also in England, France, Belgium, Germany, and Holland. He served the last year and a half as lance corporal. At the end of the war Anderson remained behind to serve in the occupational force, returning to Regina at the age of twenty-two.

Treated equally with non-First Nations people while in the Army, Anderson, along with a majority of other returning First Nations veterans, once again faced discrimination at the hands of the federal government. Anderson received only a minimum education before joining the army, so upon discharge he used the \$2,320 he had received to purchase cattle, a few horses, and some second-hand equipment, and began farming on the

quarter section of reservation land. Because Indian Affairs deemed it unnecessary, Anderson was denied the additional pay for his 1807 days of qualifying service.

Over the years, Anderson has owned a fleet of buses on the Gordon First Nation and worked for residential schools as a stationary engineer. While working at the Sioux Lookout Residential School he became the hockey coach and, with the assistance of the Sioux Lookout Air Force Base, built an artificial ice rink. During the 1971-72 season Anderson was elected president of the Northwestern Ontario Hockey Association, and in 1972 he was honoured with the Tom Longboat Trophy for his work and contribution to the sport of hockey.

Anderson was elected president of the Saskatchewan Indian Veterans Association in 1995, battling the federal government for compensation benefits that had been denied First Nations veterans. He was then elected as the Grand Chief of the Saskatchewan First Nations Veterans Association, a position that normally has a term of two years, but was extended until Grand Chief Anderson's retirement in 2001. He also sat as chair of the National Round Table (launched on November 10, 2000) on First Nations Issues, which published a report entitled *A Search for Equity: a Study of the Treatment Accorded to First*

Nations Veterans and Dependents of the Second World War and Korean Conflict. Anderson was also honoured with the Veteran's Award during the 9th Annual First Nations Awards in 2003.

Anderson has travelled to many parts of the world to speak about the disparity of treatment First Nations veterans have received at the hands of the



Canadian government. In the near future, Anderson hopes to add a very special history book to the school curriculum, based on the contributions and efforts of First Nations veterans of the Boer War, both World Wars, the Korean War, the Vietnam War, and the Persian Gulf War.

Howard Anderson is a determined man with a big smile and a wonderful sense of humour.

CHARLENE CREVIER

EUGENE ARCAND was born November 17, 1952, to Harriet Arcand of the Muskeg Lake Cree Nation. He received his early education at St. Michael Residential School in Lebret, and completed high school at North Battleford Comprehensive. He married Lorna Burns on November 25, 1972, and had three children, two boys and a girl.



Arcand worked as an educational liaison officer for the North Battleford School Division from 1972 to 1978, and in 1978 he joined the Federation of Saskatchewan Indian Nations as an executive assistant in the department of economic development. In October 1991, he was elected as 5th vice-chief of the Federation of Saskatchewan Indian Nations, and re-elected by acclamation in 1993. In 1995, he was appointed chairman and portfolio holder of the Saskatchewan Indian Justice Commission, dealing with all First Nations justice issues in the province. In 1996, he was appointed vice-chief responsible for the fiftieth anniversary celebrations of the Federation of Saskatchewan Indian Nations.

Arcand has shown leadership in the community in many capacities. He served on the

boards of the Indian and Metis Friendship Centre and the Saskatchewan Association of Friendship Centres between 1969 and 1983. Between 1988 and 1990 he was vice-president of the National Association of Friendship Centres. He was instrumental in the revival of the Prince Albert Powwow, serving as chair in 1991 and as honorary chair from 1992 to 1996. In 1994 he was appointed to the Saskatchewan Penitentiary Citizens Advisory Board.

Playing sports was an important part of Arcand's youth, and promoting sports for young people continues to be one of Arcand's passions; as he puts it, he has committed his life "to the development of youth sports, culture, and recreation, and the promotion of positive lifestyles." Arcand is co-founder of the Prince Albert Aboriginal Hockey Tournament and served as coordinator of the Tournament between

1984 and 1990. Arcand was the coordinator of the track and field meet in the Saskatchewan Indigenous Games in May 1990 and in 1993 served as chair of the North American Indigenous Games held in Prince Albert. In July 1994, Arcand was chair of the Saskatchewan Indian Sports Hall of Fame Committee, responsible for the official opening of the Saskatchewan Indian Sport Hall of Fame. He served as chair of Team Saskatchewan at the 1995 and 1997 North American Indigenous Games, and served for a number of years as chair of the Saskatchewan Indian Sports, Culture, and Recreation Commission.

Arcand's dedication and leadership have not gone unnoticed and he has been the recipient of many awards. In 1993 he received Prince Albert's "Citizen of the Year" award,

the first person of Aboriginal ancestry to be given this award. He has received awards from the Aboriginal Sports and Recreation Association of British Columbia, from the First Nations Awards Ceremony for Sports and Recreation, and from the Muskeg Lake First Nation for his work in Youth Development on local, provincial, national and international levels. In 1996, he was the first aboriginal recipient of the Saskatchewan Tourism Ambassador award. In 1998 he received both the National Parks and Recreation Award and the Saskatchewan Parks and Recreation Award of Merit.

CHARLENE CREVIER

ANGUS BEAR (1907–

1988) was born on a trapline at Mari Lake in northern Saskatchewan in 1907. As a young man he learned the ways of his Cree people, including love and respect for the land. In 1927 he arrived in Flin Flon, speaking French and Cree, and was hired by the Churchill River Power Company to guide a team of engineers to the future Island Falls Power dam site. Traveling by foot and canoe, Bear found the best route for supplies, machinery, and power lines, and in September of 1928 the Hudson Bay Mining and Smelting Company started construction on a road. In 1930, construction of the dam completed, it began providing electricity to the zinc and copper refineries of the Hudson's Bay Mining and Smelting Company site at Flin Flon and other smaller mines in Northern Manitoba. Over a period of thirty-eight years, Bear made a vital



contribution to the development of mining and hydro-electric power in northeastern Saskatchewan, both as a worker and as a guide. He also contributed greatly to the social and economic well-being of the Cree people. Until his passing, Angus Bear remained a highly respected elder in the community of Sandy Bay, working with educators to record the history of the hydro-electricity industry at Island Falls and to preserve the oral traditions of the Cree.

Angus Bear received the Saskatchewan Order of Merit in 1987, in recognition of his contributions to the growth and development of the hydro-electric power industry in the province; at the presentation ceremony, Bear was praised as a "true explorer and pioneer of northern Saskatchewan, a living symbol of the resilience and tenacity of our native people."

CHRISTIAN THOMPSON

JOAN BEATTY was born in the northern community of Deschambault Lake. Her parents, Oscar and Jean Beatty, now in their eighties, still live a traditional life of fishing and trapping. They raised their fourteen children immersed in that lifestyle and with the strong traditional values of the northern Woodlands Cree. This was the world that Joan grew up in. At the age of ten she attended the Timber Bay residential school, then attended high school at Glaslyn. A University of Saskatchewan graduate and a journalist by trade, Joan worked as a reporter and producer for the Canadian Broadcasting Corporation, in both radio and television, specializing in Aboriginal issues during the 1980s and early 1990s. Beatty won the Best Documentary Award for her work with youth and for exposing the issues of teen suicide. Her earlier career included writing and editing for *New*



Breed and the *Saskatchewan Indian* magazine, as well as writing and producing many features and articles.

Joan is also an active volunteer and athlete. She completed a marathon in Switzerland to help raise funds for the Canadian Arthritis Society—"Joints in Motion." Joan has served on a wide variety of boards including the University of Saskatchewan Board of Governors, the Saskatoon District Health Board, and the Regina Board of Police Commissioners. She was president of the Interprovincial Association of Native Employment. In 1998, Joan joined SaskTel as manager of Customer Service. She helped found the SaskTel Aboriginal Youth Awards of Excellence.

On November 5, 2003, Joan became the first Aboriginal woman elected to the Saskatchewan legislature. Less than a month later she also became the first Aboriginal woman appointed to cabinet as minister of Culture, Youth, and Recreation and provincial secretary.

ANITA JACKSON

HENRY BEAUDRY was born in 1921 on the Poundmaker First Nation, and is a great-grandson of Chief Poundmaker.

In 1941 Beaudry enlisted in the army, and married Theresa Spyglass before being shipped to England. As he never got past the second grade in residential school, the army sent him to school in

Inverness, Scotland, for nine months before allowing him to become a gunner. He fought mainly in Italy, and kept an eagle feather with him. He was wounded in combat a day after losing the feather, then captured by German troops and imprisoned in Munich at Stalag 7A on December 25, 1944. After liberation, he returned to Canada and lived on the Mosquito/Grizzly Bear's Head Reserve. Theresa and Henry enjoyed many years together with their eight children until Theresa's fatal car accident in 1990. Beaudry has since remarried.

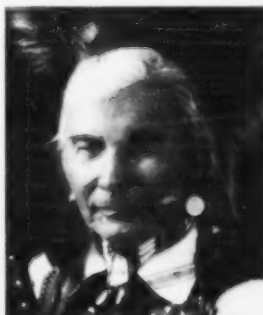
Following his return home from the war, Beaudry farmed and then got a job with the Canadian National Railway in 1944. He became ill with pneumonia, an illness that had plagued him during his confinement as a prisoner of war, and accepted a disability pension in 1958. It was then that he began painting and drawing.

Beaudry is a self-taught artist who receives his inspiration from both his memories and those of Cree Elders. Beaudry's subject matter includes nature and both historical and recent scenes from Plains Cree life. He receives the visions of the past from his Elders and from his own research of traditional life before the reserve period. Many of his paintings are of the life of the Cree people during the fur trade and the time of the North-West Resistance.

He also deals with the exploits of Almighty Voice during the 1890s, and the life of his people in the 1920s and 1930s.

Beaudry honours his people by depicting the correct design and clothing for each period and the many cultural and tribal differences of First Nations people in each era.

In 1993 Beaudry created the



mural of the eagle for the First Nations Art Gallery at the Museum of Natural History (now the Royal Saskatchewan Museum) in Regina, and was honoured with a one-man show at the RCMP Museum in Regina in 1976. The show was a huge success.

The Saskatchewan legislature, the Federation of Saskatchewan Indian Nations, Wanuskewin Heritage Park, and the Queen of England all have Henry Beaudry's work in their collections.

Beaudry is very active in promoting his culture and encourages his children to do likewise.

CHARLENE CREVIER

(JAMES) DANIEL BELLEGARDE was born on November 21, 1949, to Edmund and Lena Bellegarde and is a member of Little Black Bear's Band of the Assiniboine-Cree. He is a member of a large family that includes brothers Gilbert, Edmund, Albert, Alex, Joseph, Matt, Phillip, and Clarence, and sisters Rose Alma, Doris, and Phyllis.

He currently lives in Fort Qu'Appelle with his wife Joan. She is the executive director of the File Hills Qu'Appelle Tribal Council and a board member of the Saskatchewan Government Insurance Corporation, in addition to serving on numerous volunteer boards and committees in the community.

Daniel Bellegarde attended the Qu'Appelle Indian Residential School, St. John's Day School on Little Black Bear, and Bert Fox Composite High School in Fort Qu'Appelle. He also trained and excelled in the Army Cadets, reaching the rank of Master Cadet and Cadet Captain (1965), and

becoming a Corporal, B Company, Regina Rifle Regiment (Reserves) in 1967. In 1967, he was awarded the Tom Longboat Medal for Athletic and Scholastic Excellence for the Saskatchewan Region. In 1968 he attended Army Basic Training Camp in Chilliwack under a Regular Officer Training Plan Scholarship, and then returned to attend the University of Regina in administration studies.

He has completed numerous specialty courses at university and professional development institutions across Canada. Areas of study have included facilitator training; theories of adult education, group dynamics and instructional techniques; organization development; business policy, and physical fitness; a program for senior civil servants of the federal, provincial and Indian governments; alternative dispute resolution techniques; negotiation skills development; strategic planning, international relationships, business law, and organizational financial management. He has a national reputation in the field of organizational and community development.

Bellegarde has held various senior positions with First Nations organizations, including: director of Human Resources Development-Economic Action/Resource Management with the Federation of Saskatchewan Indian Nations (Saskatoon office, 1980 to 1982); socio-economic planner with the Meadow Lake Tribal Council (1982 to 1984); president of the Saskatchewan Indian Institute of Technologies (1984 to 1987); and first vice-chief of the Federation of Saskatchewan Indian Nations (1988 to 1997).

He is widely regarded as one of the most effective vice-chiefs of the FSIN. He held the portfolios of Treaty Land Entitlement



and Specific Claims; Saskatchewan Indian Cultural Centre; Gaming; Justice; International Affairs; and Self-Government.

The Treaty Land Entitlement Agreement, involving twenty-seven First Nations, was signed in 1992. This brought over \$700 million in compensation for unfulfilled treaty rights to land and allowed First Nations to purchase 1.5 million acres of land. The FSIN/Saskatchewan Gaming Agreement of 1995 has allowed the development of five First Nations casinos in Saskatchewan and has led to significant employment of First Nations people and a sharing of gaming revenue amongst all First Nations in Saskatchewan.

Bellegarde's work with the FSIN has given him the opportunity to travel to Switzerland, Hawaii, Alaska, Chile, New Zealand, Belize, and all over Canada to work with indigenous peoples.

He has served on a number of community boards and committees, as well as the national board of the Canadian Executive Service Organization (CESO), Aboriginal Services. He has been a commissioner of the Indian Specific Claims Commission since 1992, and served as co-chair of the Commission from 1994 to 2000. In 1998, he incorporated Dan Bellegarde and Associates, a management consulting and technical advisory group for areas of organizational development, management training, strategic planning, community development, project management and governance. In 1999, he became senior governance coordinator with Treaty No. 4 Governance Institute, working on developing sound governance with thirty-four First Nations in southern Saskatchewan and Manitoba. Areas of concentration include law making, community constitutions, and policy development.

Daniel Bellegarde is passionate in his commitment to the implementation of treaty

rights and the inherent right to self-government. He strongly believes in the necessity of sound governance and accountability within communities.

Bellegarde was very active in sports in his youth, with particular emphasis on hockey and fastball, where he won numerous all-star awards. He continues to be an avid fan of the Vancouver Canucks, the Saskatchewan Roughriders and the Little Black Bear Blues. Outside the work environment, he enjoys hunting, camping, travelling with Joan and their grandchildren (Jenine, Mathew and Ava) and visiting his many friends and acquaintances across the country.

CHRISTIAN THOMPSON

PERRY BELLEGARDE was born at the Fort Qu'Appelle Indian Hospital on August 29, 1962, and is a member of the Little Black Bear First Nation. Bellegarde's family lived off the land—hunting, trapping, chopping wood, and melting snow for water—and seldom left the reserve (until the 1950s people were forced to get a permit to leave their reserves).

Bellegarde attended elementary school in Goodeve, and graduated from the Balcarres high school in 1980. Following graduation Bellegarde attended the Saskatchewan Indian Federated College (now First Nations University of Canada) in Regina, then transferred to the Faculty of Administration. In 1984, he became the first First Nations person to earn a Bachelor of Administration degree from the University of Regina. Throughout his educational years Bellegarde excelled in academics and sports.

From 1984 to 1986 Bellegarde was director of personnel for the Saskatchewan Indian Institute of Technologies. Then in 1986 he became vice-president/assistant tribal council

representative for the Touchwood-File Hills-Qu'Appelle (TFHQ) Tribal Council. He held that position until 1988. In 1988, Bellegarde became the president/tribal council representative for TFHQ Tribal Council, and during this time was instrumental in negotiating a transfer agreement of the federally operated Fort Qu'Appelle Indian Hospital to First Nation-owned-and-operated status. Before the end of his tenure in 1998, he also initiated and implemented the First Nation urban service delivery center that continues to operate in Regina today. With the guidance and assistance of the Elders, he also aided in regaining the original Treaty No. 4 Reserve grounds to First Nation control.



In May 1998, Bellegarde became the ninth grand chief of the Federation of Saskatchewan Indian Nations (FSIN), a position that carries with it the seat of vice-chief of the Assembly of First Nations. Perry Bellegarde was the third member of this family to be elected as grand chief of the FSIN.

As grand chief, Bellegarde supported First Nations veterans in their struggle for compensation for post-war injustices. They successfully saw the receipt of a compensation package in 2003. Bellegarde was also involved in the signing of a twenty-five-year gaming agreement with the government, and advanced outstanding issues around the *Natural Resource Transfer Agreement* (1930). He worked diligently in areas of inherent and treaty rights, and with issues that Indigenous peoples brought forward to the United Nations. Bellegarde made presentations on the *Declaration on the Rights of Indigenous Peoples* and was involved in the *International Study of Treaties*.

Throughout his years in the political

system, Bellegarde was a strong advocate for and supporter of the advancement of women, and always proudly and respectfully sought the advice and teachings of the elders. He was a leader who was not only available and respected by people at the grass roots, but well thought of at higher levels and in other nations. He maintained and persistently pursued his vision of equal opportunity

and participation in all sectors for the people of Saskatchewan. It is his firmly held belief that the treaties were meant to ensure that all the people of this land could live in "mutual respect and peaceful co-existence." The treaties were made that each signatory Nation should mutually benefit and prosper as one whole nation, undivided.

Bellegarde has three sons: Zachary, born in 1987, Riley, born in 1993, and Taio, born in 2003. He and his family attend many ceremonies, powwows, and heritage events. Bellegarde believes in maintaining cultural connections with First Nations people of the past and present in order to achieve a balanced life in the future.

CHARLENE CREVIER

PHYLLIS MARGARET BELLEGARDE (1953-1985). The year is 1953. The United States, North Korea, and China sign a peace pact, which ends the Korean War. Two scientists, Briton Francis Crick and American James Watson, discover the structure of deoxyribonucleic acid (DNA), igniting a revolution in biotechnology. Into this world of international conflict on the one hand and co-operation on the other was born Phyllis Margaret Bellegarde.

The year is now 1985. The world's deadliest act of air sabotage claims the lives of all 329 people aboard Air India Flight 182 off the coast of Ireland. Live Aid, a 17-hour rock concert, is simulcast worldwide from England and the United States and raises \$70 million for the starving peoples of Africa. From this world of international terrorism and international caring passes Phyllis Margaret Bellegarde.

Bellegarde's life was not that of an international peace negotiator, a world-famous scientist, an aviator, or a concert promoter. She was certainly bright enough and determined enough to be any one of these, but her calling lay elsewhere.

Bellegarde lived all of her short life in the province of Saskatchewan. She came into the world on June 11, 1953, four days after her oldest sister Rose Alma joined with five other classmates to become the first high school graduating class from Canada's oldest Indian residential school at Lebreton, in southeastern Saskatchewan. Born at the Fort Qu'Appelle Indian Hospital, four miles west of the residential school, Phyllis was the tenth of twelve children. All but one boy, who passed away at the end of his first year, were raised on a 640-acre mixed farm operated by their dedicated and hardworking parents, Edmund and Lena Bellegarde (Daniels), on the Little Black Bear Treaty Reservation. The Reservation is located approximately 35 miles northeast of the residential school.

Bellegarde's early education was an itinerant one, the result of a dramatic shift in the federal government's Indian education policy from reservation and residential schools to local, integrated provincial schools, and the untimely

accidental death of her father in 1966, when she was only 13. She began her education attending the day school on the Reservation, then commuted by bus to the public elementary school in the nearby village of Goodeve. She was next moved 34 miles down the road to a board-and-room situation in the small city of Melville to attend a Catholic junior high school, and later to Fort Qu'Appelle to attend the public high school there. In spite of this dislocation, Bellegarde did extremely well in school. In 1971 she was voted valedictorian by her Grade XII graduating class at the Bert Fox Comprehensive High School. Her selection for this honour spoke volumes about her personality and character, given the state of race relations in the area at that time and the fact that 95 per cent of her forty-three-member graduating class were not First Nations young people.

Those who knew Bellegarde best believe that it was in her early teens that she realized her passion and loyalty lay with her First Nations people, especially those on or temporarily relocated from the reservations. It is of little wonder then that she dedicated equal time to pursuing higher education and working in First Nations' communities during the six years immediately following high school. She

started this work by spending two years as a childcare worker, helping to look after and counsel First Nations elementary school students at a boarding school in Prince Albert. She took classes at the University of Regina, then took a year off to teach school in the northern community of Stanley Mission. She returned to Regina to continue her studies, graduating in May of 1977 with a Bachelor of Arts degree.



Bellegarde then joined the staff of the Federation of Saskatchewan Indian Nations as a researcher-writer. The Federation, established in 1946, remains an organization representing most First Nation bands in Saskatchewan. It is widely regarded as the most enduring and sophisticated First Nations political organization in Canada; its *raison d'être* is the protection of Indian treaties and treaty rights. Bellegarde's work was directly related to this purpose.

Three years later, in 1980, Phyllis transferred from the Federation to one of its component organizations, the Saskatchewan Indian Community College, again as a researcher-writer. Since its establishment in 1976, the College has provided education and skills training programs to First Nations adults. A major problem at the time was the fact that many employers refused to recognize the certificates that the College's graduates had earned. Bellegarde immediately became a vital part of a small team that successfully resolved this issue.

Following this, she became an integral part of a larger effort to move the College from being a First Nations-controlled community college to the first fully accredited First Nations post-secondary institution. Unfortunately, she succumbed to cancer on February 15, 1985, a few months before her dream became a reality with the creation of the Saskatchewan Indian Institute of Technologies. Her contribution, however, did not go unrecognized. The College dedicated its first issue of *Quest* (its official publication), to Bellegarde. The dedication reads in part:

The work Phyllis began will continue. We will never forget the strength, determination, love and inspiration she gave. In the language of her Cree ancestors she was Ogitichionew—a worthy woman.

Phyllis Margaret Bellegarde was, by all accounts, the epitome not only of a First Nations woman but a First Nations person. Throughout her too-short life she displayed the purest forms of confidence, pride, and dignity in her First Nations heritage. She believed in her heart and soul, as in the words of author and teacher Harold Cardinal, in "the spirit of brotherly love, in the principle of sharing, in the purification of giving, and in the good sense of forgiving." Her calling in life was the same as that of all truly traditional, cultural and spiritual First Nations people: "to help each other along their way through life." Her legacy lives on in the hundreds of people she openly welcomed into her circle and who she helped along on their way. Phyllis Margaret Bellegarde believed that positive social change begins with the individual, and from there spreads through the family, the parish, the community, the city, the region, the country, and finally, the world. The lessons she taught when she was here are, to this day, still rippling outward.

ROSE ALMA BELLEGARDE

VERNON L. BELLEGARDE was born November 19, 1940, on the Little Black Bear First Nation. He attended school at the Qu'Appelle Indian Residential School in Lebret for twelve years, graduating in June 1959.

Following a brief time at the University of Saskatchewan, Bellegarde travelled extensively, working in Manitoba, Ontario, and Quebec. He returned to Saskatchewan in 1966 and worked as the Little Black Bear band administrator until 1969. In 1970 he worked as a special constable with the Keeseekoose First Nations near Kamsack. Bellegarde taught school as an associate teacher from 1971 to

1978 in Balcarres, leaving there to become the head child-care worker at the Qu'Appelle Indian Residential School in 1979.

In June of 1980, Bellegarde began his political involvement when he began working for the Federation of Saskatchewan Indians. In 1983, he was elected as the district representative for the Touchwood File Hills Qu'Appelle District. He served in this capacity until October 1985, when he was elected first vice-chief of the Federation of Saskatchewan Indian Nations. In 1987, he was re-elected for a second term. In April of 1988, Bellegarde was elected chief of the Prairie Treaty Nations Alliance in Western Canada. Bellegarde's main priorities were to create an awareness of the treaties, and to lobby for a just and equitable solution to the problems facing the Treaty Indian people of Canada.

In October of 1990, Bellegarde returned to his alma mater, the Qu'Appelle Indian Residential School, to serve as executive director. As a former resident student and long-time educator, he was very aware of the needs and aspirations of the students. This knowledge enabled him to fulfil his mandate. In May of 1993, the name of the school was changed from the Qu'Appelle Indian Residential School to Whitecalf Collegiate. Following the closure of the school in 1998, Bellegarde worked as the general manager for Digital Print Centre, and served as marketing director for File Hills Telecom and File Hills Internet (located in Regina).

Bellegarde travels throughout Saskatchewan and Manitoba, training First Nations



people in economic development, professional development, small business management, and working toward more efficient boards. He is still active in hockey, downhill skiing, fast-ball, and slow-pitch, and he enjoys hunting.

CHARLENE CREVIER AND VERN BELLEGARDE

WILFRED BELLEGARDE (1921-1986) was born July 23, 1921, on the Little Black Bear First Nation. He went to school at the Lebrét Residential School for eleven years. When he was finished his schooling, Bellegarde joined the Canadian Armed Forces and served for three-and-a-half years. After his discharge in the 1930s he became a laborer, working at times for fifty cents a day.

Bellegarde became involved in politics while attending meetings in Saskatoon in 1946 to discuss the feasibility of creating a single, provincial First Nations organization. Three years later he was elected chief of the Little Black Bear First Nation (1949). It was a position he held for the next twenty-three years. Between 1946 and 1964, Bellegarde held various positions on the Federation of Saskatchewan Indians (FSI) executive, including secretary, second vice-chief, and first vice-chief. In 1964, Wilfred Bellegarde was elected grand chief of the Federation of Saskatchewan Indians (the second person to hold that position, the first being David Knight). He held that position for only one two-year term. Unfortunately, little is known about Bellegarde's politics or policies, except that he chose to convey himself like that



of a traditional first nation chief and was not a confrontational or aggressive leader.

Following his leadership of the FSI, Bellegarde joined the Department of Indian Affairs as a community development worker. He was chairman of the Provincial Advisory Board in 1966, and chairman for the National Advisory Board for three years. He was later appointed as social services administrator and remained administrator until his retirement in 1975.

Wilfred Bellegarde's wish was that First Nations people would one day be able to dictate their own destinies. Bellegarde left this world on April 29, 1986.

CHARLENE CREVIER

GEORGE BENSON was born on the Red Pheasant First Nation on March 4, 1935. He attended the Delmas Indian Residential School for four years and attended the St. Michael's School near Duck Lake from 1948 to 1950. Benson admits that he quit school because there was no incentive to learn. In 1958 he married Violet Wuttunee, and they were married until her death. In 1985, he married Celia Wapass.

Benson joined the U.S. Army in 1952, and served in Korea with the 23rd Infantry Regiment, 2nd Division, and in Germany with the NATO Forces. To become a gunner, Benson was sent to school in England for a few months, and reflects on his Army days saying, "I learned more in the army than I learned in those darn old boarding schools; they taught me to work hard and they treated me right...." Benson was discharged in 1957.



Benson returned home and, like other First Nations veterans, felt out of place. In the Army, Benson was respected as an equal, part of a team working toward common goals. When he returned home he was not granted the same respect. Benson descended into a pit of alcohol abuse until he started on the road towards sobriety on August 25, 1975.

In 1980 Benson was elected band councillor for Red Pheasant First Nation. In 1980 Benson joined the Basefort Patrol ex-RCMP organization and was a member of its security forces. He also served for one year as the Federation of Saskatchewan Indian Nations advisor for the North Battleford Urban Development. Benson began assisting people to overcome their own demons by taking workshops and courses in drug and alcohol counselling at the Nechi Institute on Alcohol and Drug Education Center in Edmonton, Alberta. He attended many courses as he developed his treatment methods, and says, "I think I didn't need the courses in order to help people because I had first-hand knowledge. There is nothing I haven't experienced or done while I was drunk. Now I tell about how things were back then, and we find things in common." Benson has worked in the area of alcohol and drug abuse prevention in and around the Battlefords for the past twenty years. He is fluent in English and Cree and has good writing skills. Benson has worked as a resource person, taking his knowledge to people in all areas of Saskatchewan and Manitoba.

Benson was an active member of the Korean Veterans Association, and was on the executive for the Northern Saskatchewan Indian Veterans Association for twenty years. He has been the president of the North Battleford branch for the past ten years. Benson

served seven years as a counsellor for Indian Health Services at the Red Pheasant Healing lodge, and on the elders council for the Kanawayimik Child and Family Services Inc. During his time with Kanawayimik he coordinated the Kanawayimik Annual Culture Camp.

Benson has been a member of various committees and advisory boards, and on October 25, 1996, he received a certificate of appreciation from the mayor of the city of North Battleford, who gratefully acknowledged his contributions to an improved quality of life in the community. Premier Roy Romanow presented him with the Battleford Indian Metis Friendship Centre's 1996 Volunteer of the Year Award, and in 2001 Benson received the International Year of Volunteers Award signed by Jean Chretien, the prime minister of Canada. Benson also received letters of acknowledgement for contributions from the Correctional Services of Canada and a letter of "high regard" from the director of Justice for the Battlefords Tribal Council.

Benson participates in spiritual and cultural events and is a representative at the Kanawayimik Sweat Lodge where he smudges and attends various round dances. He claims to act more in the role of follower at these events because he doesn't think he knows enough to participate as an elder. On November 5, 2003, Benson was part of the 50th Commemoration of Veterans in Regina.

George Benson is a man of many accomplishments; he is a man who constantly gives of himself for the benefit of others.

CHARLENE CREVIER

BIG BEAR. Mistahi-muskwa or Mistahi-musqua (~1825-1887/88) was born near Jackfish Lake to an Ojibwa chief named Black

Powder (Mukitoo). Big Bear was given a Cree name, and spoke Cree as a first language (he also spoke Ojibwa). He contracted smallpox during the epidemic of 1837, and survived with several disfiguring markings on his face. As a young man he often made his looks the subject of fun and jest, and it was not uncommon for him to happily shout, "Now I feel very handsome!" following a successful horse raid.

Big Bear had a reputation as a capable, yet uncompromising, leader. His rootedness in the traditional customs made him a stubborn and complicated man in the eyes of the federal government, and he stood before them as someone who opposed western expansion. Knowing that the signing of Treaty No. 6 would end their traditional existence, Big Bear tried to stop the other chiefs from signing. His stand garnered him the respect of other dissident First Nation leaders and people and, refusing to sign, they left the treaty grounds and travelled to the Cypress Hills.

The Cypress Hills did not provide a place of solace, however, as the shortage of buffalo and other game left them facing starvation. The federal government used the withholding of food rations to force Big Bear and his followers (as well as other First Nations people camped in the Cypress Hills) to sign the treaty and move onto reserves. Big Bear still refused to sign and he and his followers left the Cypress Hills and moved south across the U.S.-Canadian border.



SASKATCHEWAN LEGISLATIVE
BUILDING ART COLLECTION
EDMUND MORRIS PRINTING OF
CHIEF BIG BEAR

While in Montana, Big Bear had many conversations with both Sitting Bull and Louis Riel about finding a means to perpetuate their ways of life. Big Bear realized he needed to bring all the tribes of the North-West Territories together to speak with one united voice. This would enable them to achieve more in their negotiations with the federal government. Facing yet another winter of starvation, Big Bear grudgingly signed Treaty No. 6 in 1882, but he failed to come to a decision on a location for his reserve, so his people still did not receive their rations that winter. Fed up with this treatment, Big Bear travelled to a number of reserves in the north to try to forge unity. In the summer of 1884 he met with Riel at Duck Lake and, under Riel's encouragement, a large council was formed to voice their concerns and needs to Ottawa.

Big Bear decided to choose a reserve in the spring of 1885, and it proved to be a decision that drew much criticism from his band. His authority began to decline, and a Cree by the name of Wandering Spirit (along with influential members of his band including his son Imasees) rose to power, claiming the more militant band members. Big Bear continued his attempts to reach a peaceful resolution with the federal government, but none was forthcoming. The arrival of some 8,000 troops from eastern Canada squelched the rebellious Metis and First Nations people, and Wandering Spirit, Miserable Man, Four-Sky-Thunder, and Big Bear surrendered. Big Bear was tried in Regina on September 11, 1885, on four counts of treason against the Queen, and was imprisoned in Stony Mountain Penitentiary, Manitoba. He was freed from prison two years later, a man broken in health and spirit but with his integrity intact. He died in the winter of 1887-88.

CHRISTIAN THOMPSON

LAURA BIG EAGLE (1928-2001) was born on the White Bear Reserve on May 26, 1928. As she had been registered as "Girl Big Eagle," she had to pay to change her registered name to Laura once she reached adulthood. Big Eagle attended school on White Bear until she was twelve years old and, being the fifth of nine children, she was sent to boarding school in Lebreton to ease her parents' strain at feeding their large family. She attended boarding school for four years. When she was fourteen, Laura began working for local farmers as a cook during school breaks. In residential school, Big Eagle and the other female students studied to be servants, while the boys learned to be farm hands. Mornings were spent on academics, while the rest of the day was occupied by doing chores and cleaning, cooking, and sewing. Because it took two years to complete one academic year, Big Eagle did not have a grade twelve education when she left school. She began to work full-time, but still attempted to continue her education. She travelled to wherever there was work, finding herself at the Fort Qu'Appelle Indian Hospital, cooking in work camps, and moving up from dishwasher to head cook at the Kenosee Lake summer resort.

In 1948, Big Eagle was the first woman on the White Bear First Nation to get her driver's license, and from 1958 to 1960 she owned and operated a convenience store on the reserve. In 1968, Big Eagle successfully applied for the White Bear kindergarten teacher position, and during summer breaks attended university courses in education. In this way she obtained her teacher's certificate. She remained as the kindergarten and nursery school teacher for the next nineteen years.

Big Eagle ran for band council in 1974, and was re-elected to this position for three terms (totalling six years). While on band council she

founded and was president of the first organized women's group on White Bear. The group was named "Mothers on the Move." In 1986, Big Eagle became the first female president of the White Bear Lake Development Company, an office she held for two years.

In 1968, Big Eagle and her partner began farming on White Bear, and in 1972 they purchased land off-reserve and continued to operate a mixed farm of cattle, horses, and grain. In 1990 Laura married Leonard Lerat, but was widowed shortly afterwards in 1993. She is the mother of three children and the foster mother of another forty-three. Laura had fostered children from 1970, and while some lived with her for several months, many stayed until they reached adulthood. She had as many as nineteen children living under her roof at one time. She transported the children to school and other events by van, and had to take roll call to make sure she had them all. While Big Eagle was a councillor on White Bear, negotiations with the federal government regarding their land claim were nearing completion. The claim would enable the re-establishment of Ocean Man and Pheasant's Rump First Nations. Big Eagle was a descendant of Ocean Man Band and she became lead negotiator. Using funds from her personal bank account to cover legal costs, office rental, travel, and other expenses, Big Eagle led the way for the 1990 re-establishment of the Ocean Man Band. She successfully ran for chief of the re-established First Nation in 1990, and in 1997 Big Eagle, along with four other women councillors, became the first all-women chief and council in Saskatchewan. Under her leadership, Ocean



Man built a band office without using federal funds and has continued to grow and develop as a band.

In 2000, Chief Big Eagle was honoured with the Lifetime Achievement Award during the First Nations Awards Ceremony hosted by Women of the Dawn. Laura Big Eagle served eleven years as chief, and was in her twelfth term when she passed away on December 28, 2001.

CHIEF CONNIE BIG EAGLE, GLORIA SHEPHERD, AND
CHARLENE CREVIER

ALPHONSE BIRD is a member of the Montreal Lake Cree Nation. He lives in Prince Albert with his son, daughter, and companion Jackie Ironstand. Bird received his elementary education at the Montreal Lake Elementary School, and his high school education from Carlton Comprehensive High School. He furthered his education at the West Side Community College in Prince Albert. Early in his career, he worked with CAMECO and the Department of Northern Saskatchewan for a number of years.

Throughout his career, Bird has held a variety of positions within the First Nations and non-First Nations communities. He first became involved with First Nations government when he became band councillor for the Montreal Lake Cree Nation, a position he held from 1985 through 1990. He held many portfolios, but one that would influence his future career was the Economic Development portfolio. Through this position Bird was able to assist in improving housing, jobs, and social conditions, and see the strengthening of families and the community. His vision as a leader

revolved around First Nations people attaining economic power and prosperity.

Bird was elected vice-chief of the Prince Albert Grand Council (PAGC) in 1990, and grand chief in 1993. He remained PAGC grand chief until 1999 and, with the teamwork and commitment of PAGC staff, made significant contributions through the expansion of various initiatives in the areas of education, health, social development, engineering, women's programs, and justice. Under Bird's leadership, the PAGC saw the development of the Prince Albert Grand Council Convention, the *Prince Albert Grand Council Act*, the creation of the First Nation Government Unit, the establishment of the PAGC Justice Commission, and the business arm of PAGC, which has become a prominent player within the business community. Bird was committed to ensuring all sectors and Nations were represented and received fair treatment and equal success in business, resources and jobs, thus empowering communities and building unity. In addition, the Prince Albert Grand Council was involved in uranium review panels and the La Chance Inquiry. In 2000, Bird became general manager for the Northern Lights Casino, serving in this position for three years before running in the Federation of Saskatchewan Indian Nations leadership campaign.

Bird has served as a director on the following boards: Saskatchewan Indian Institute of Technology (SIIT); Saskatchewan Indian Equity Foundation; Saskatchewan Police Commission; Casino Regina; Prince Albert Police Board; Waskegun Prince Albert Homeless Shelter for Men; the Women's Commission of the Prince Albert Grand Council;



the Prince Albert Development Corporation (as president); and the Prince Albert Grand Council Health Commission (as chairperson).

On October 16, 2003, Bird was elected to the position of chief of the Federation of Saskatchewan Indian Nations. He looks forward to being part of the FSIN, and promises to remain committed to creating

and enhancing a better way of life for First Nations people.

CHARLINE CREVIER IN COOPERATION WITH FSIN

NELSON BIRD was born in 1965 at Balcarres and is a member of the Peepeekisis First Nation. He lived on the Peepeekisis reserve with his family and attended school there until he was fifteen, at which time the entire family moved to Regina. His parents are Rita and Charlie Bird. Rita was a schoolteacher and she also worked at Ranch Erhlo for twenty years. Charlie spent over thirty years working at Molson Brewery in Regina. Nelson is the youngest of six children, having four brothers and one sister.

During his early adult years, Nelson Bird worked for the Saskatchewan Property Management Corporation. His interest in continued education prompted him to earn certificates in Refrigeration Engineering, Steam Engineering, Fifth Class and Construction/Project Management. After eight years of working with the government, Nelson enrolled in university to follow his dream of becoming a journalist.

In 1992, Bird began classes at the University of Regina, working toward a degree in Indian Studies and completing the pre-

requisite classes for entry into the journalism program. He freelanced stories to *Prairie Dog*, *Windspeaker*, and *Sage* magazines. He also helped organize a university-based First Nations radio station and participated as a writer, layout designer, and editor of the *Native Sun*, a university publication made by and for Saskatchewan Indian Federated College (now First Nations University of Canada) students.

In September 1995, Bird began studies at the University of Regina School of Journalism. Out of approximately 180 applicants yearly, only 25 students are admitted to the program. Entrance is based on the student's marks, talent, and ability to be an effective journalist. In May 1996, he began a five-month journalism internship as a television reporter with CHEK-TV in Victoria, British Columbia.

In May 1997, he convoked with two Bachelor of Arts degrees—one in Indian Studies and the other in Journalism and Communications. He has also received an Indian Communication Arts Program Certificate through the Saskatchewan Indian Federated College.

In July 1998, Bird was hired as an Aboriginal Affairs reporter with CTV Saskatchewan, a job that entails covering stories and events around the province. He was also hired to host the weekly television show *Indigenous Circle*. As host of the show, he covers stories that are topical in the Aboriginal community and works to bridge a gap between Aboriginal and non-Aboriginal people in an effort to create a better understanding of Aboriginal cultures. He also co-produces and writes for the

program and lines up the show's Aboriginal musical guests who are from Saskatchewan.

Bird's work at CTV has enabled him to work on documentaries each year. *A Debt of Honor*, produced in 1999, focuses on the plight of First Nations veterans; *Trapped, Life on the Line*, produced in 2000, focuses on the slow death of the trapping industry in northern Saskatchewan, and *In the Line of Fire*, produced in 2001, spotlights the role of Aboriginal people in fighting forest fires in northern Saskatchewan communities. Nelson has since written and produced several more documentaries, which aired on CTV and Aboriginal Peoples Television Network.

Bird's intensive work on these documentaries has been rewarding, both personally and professionally. In June 2001, he traveled to Calgary to attend a national awards ceremony—the prestigious Radio Television News Directors' Association (RTNDA) awards. The documentary *A Debt of Honor* won the Regional Award for best special event coverage, and also won the National RTNDA Award in the same category. Nelson accepted the National award on behalf of both CTV Saskatchewan and his co-workers on the project—producer Norm Shuttleworth of CTV in Saskatoon and video photographer Gord Barnett of CTV in Prince Albert. *A Debt of Honor* received an international award that same day, receiving top prize of Best Documentary at the Native American Journalists Association Awards in Buffalo, New York. In October 2001, Bird was the recipient of the Women of the Dawn First Nations Award for Journalism, acknowledging him as a role model for



Aboriginal youth, and for achieving excellence in his chosen career.

Nelson Bird is very committed to promoting the abilities of Aboriginal people. He frequently visits schools to talk to students, encouraging them to continue their education and to dream big, and he emphasizes their ability to be anything they want to be. He has facilitated workshops at conferences and travels the country speaking at high schools and universities; he is a frequent guest speaker at the University of Regina School of Journalism.

In May 2003, Bird's latest project took him to the South Pacific, where he filmed a documentary on the Indigenous peoples of the Island Nations. This was a solo project where he worked as a video journalist. Nelson is always looking to the future, and is planning to write and produce several more documentaries with the underlying goal of bridging the gap between Aboriginal and non-Aboriginal people.

Nelson Bird currently resides in Regina with his wife, Judy, and their dog, Shadow.

JUDY BIRD

ROY BIRD (b. 1951) is a member of the Montreal Lake Cree Nation. He is married and the father of three daughters. Bird has served the Montreal Lake Cree Nation as a councillor for ten years, and as chief for nine years (until 1996). He began this path in his life in 1976. Between 1989 and 1993 he served as third vice-chief of the Federation of Saskatchewan Indian Nations (FSIN) and chair of the Saskatchewan Indian Federated College. Bird played an integral role in the creation of the First

Nations Bank of Canada and the Prince Albert Development Corporation. He served as chair of Saskatchewan Indian Equity Foundation (SIEF), an organization owned and operated by Saskatchewan's seventy First Nations bands. Since 1982, SIEF has assisted in the development of 2,000 businesses and has helped create 700 jobs for First Nations people. On July 28, 1997, Bird was appointed to the position of regional director general, Indian and Northern Affairs Canada, Saskatchewan Region. He was appointed to this position under the senior executive segment of the Interchange Canada Program, Public Service Commission. This appointment is a result of a three-year arrangement with the Saskatchewan Indian Equity Foundation (SIEF). He became an indeterminate employee of Indian and Northern Affairs Canada in 2000.

Among his many accomplishments as regional director general, Roy Bird was instrumental in convincing the federal government to enter into a long-term lease with the First Nations University of Canada, formerly known as the Saskatchewan Indian Federated College. The seven-year lease allowed for the construction of a permanent home for Canada's only accredited First Nations-owned university, now located on the University of Regina campus.

Bird has played a key role in helping to strengthen First Nations governance in Saskatchewan, appearing before the Standing Committee on Aboriginal Affairs in 2003 to discuss the First Nations Governance Initiative. Throughout his tenure, Bird has also been a strong advocate of Aboriginal employment in the federal civil service,

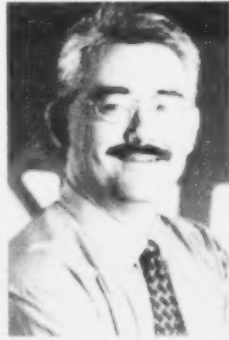


increasing Aboriginal workforce representation within the regional office to 50 per cent.

TREVOR SUTTER

GARY BOSGOED. I was born in the Regina General Hospital on September 22, 1958. I am a member of the Peepeekisis First Nation, but was raised on a farm immediately south of Regina, on land that was part of the Agriculture Canada Research Station. My father, Bernard Anton Bosgoed, came to Canada from Holland in 1952, and my mother, Mary Alice Bosgoed (née Dumont), was born at the File Hills Colony near Balcarres. I have two brothers, Alexander (Alex) and Charles (Chuck), both of whom are engineers, living and working in Regina. I married Cheryl Lee Ulledal in 1993, and we have three children.

I began my school years in a one-room schoolhouse on Highway 6, a few miles south of Regina. There were eight grades in one room, and only one or two other children were in my grade. In 1965 the school bus system started. The small rural schools around Regina closed, so I was bussed to St. Augustine School in Regina for grades three to eight. I thoroughly enjoyed having all the kids to play with. I also played Parks League hockey for a couple of years, but I wasn't very good. In Grade 8, I was diagnosed with osteo chondritis dissecans—a bone disease—in my left knee, and after spending most of eight months with casts on my entire left leg, the disease stopped progressing. Great news, but I was told to avoid contact sports. I attended Miller Comprehensive High School in Regina, and was involved in lots of activities. I won the



high school archery championship, and graduated in 1976 as SRC president.

I entered the University of Regina in the fall of 1976, enrolled in the Faculty of Engineering. I found the program difficult, with long days and lots of work. I also enrolled in the Co-operative Work/Study Program, which alternated work and school terms each

semester. I worked in Calgary for Montreal Engineering on power plants; in Regina for SaskPower Research & Development and Gas Supply Planning; for the City of Regina in Railway Relocation; and also for SaskMont Engineering in Regina. I was also involved in volunteer activities such as the Engineering Student Society (serving as president in my second, third, and fourth years), the students union, sports, the United

Way, and Knights of Columbus, and I helped coach a church league basketball team. I also worked part-time as an electrical draftsman during the "at-school" semesters to make ends meet.

I convoked from the University of Regina with an industrial systems engineering degree and became a professional engineer (P Eng.) in 1985. Now, years later, I have twenty-five years of consulting experience in project management, design and management, and I provide consulting services for diverse clients across western Canada. My project responsibilities have included building, municipal, industrial, environmental, buried facilities (gas, electrical and telephone), transportation, and geographic information system projects in Saskatchewan, Alberta, Manitoba, British Columbia, and Ontario.

I am one of Saskatchewan's leading Aboriginal entrepreneurs, am a leader in

economic development, and president and owner of Bosgoed Project Consultants Ltd. (BPC). I was a founding director of Circle Energy, a publicly-traded oil and gas company, and am a member of the National Aboriginal Economic Development Board (Aboriginal Business Canada), the only national body dealing with aboriginal economic development. In 2003 I was selected for a National Aboriginal Achievement Award in Business and Technology. I frequently speak on science, technology, strategy, and entrepreneurship, and am on the National Advisory Committee of the Community Access Program. I am also a founding director and vice-president of the Canadian Aboriginal Science and Engineering Association. Locally, I am a founder of the Regina Aboriginal Professionals Association, a director of the Wicahitowin Foundation and of the Saskatchewan Centre of the Arts, chair of the Regina Aboriginal Tourism Development Board and of the Regina Branch of the University of Regina Alumni Association. In 1999, I was selected as the University of Regina Alumnus of the Year, based on community involvement and business success. I was also selected as a Prairie finalist in the Ernst and Young Entrepreneur of the Year Awards. Bosgoed Projects won the Business Recognition Individual Award in 1999 from the Federation of Saskatchewan Indian Nations, and an Award of Merit in 2001 from the Consulting Engineers of Saskatchewan in the Project Partnerships category.

Community involvement and leaving a legacy are very important to me.

GARY BOSGOED

ELEANOR BRASS (1905–1988) was a Cree First Nations woman, a writer and a community leader for the First Nations of

Saskatchewan. She was a descendent of two treaty signers, Chief Gabriel Cote and Chief Okanese, and the daughter of Fred and Mary-Belle Cote. She was a member of the Peepeekisis First Nation and the first baby of the renowned File Hills Colony. She was married to Hector Brass, also from Peepeekisis.

Brass earned her Doctorate degree from the University of Toronto for her accomplishments in writing. She wrote two books, both published by Glenbow: *Medicine Boy and Other Cree Tales* and *I Walk in Two Worlds*, an autobiography. She was also a journalist who had a long-running column in the *Leader-Post* during the 1940s and 1950s, entitled "Smoke signals." She used this forum to educate the public about her people. She was also active in organizing the early political efforts of First Nations in Saskatchewan. Eleanor Brass was the first Indian woman executive to serve in 1944 as the secretary-treasurer of the Association of Indians of Saskatchewan, a forerunner of the FSIN, with Dan Kennedy as president.

During this time, Brass collected the stories of her people and was a popular storyteller and puppeteer who would share her show with children and community groups as a means to improve understanding between First Nations and the wider society. She also worked to establish the Indian and Metis Friendship Centers in Regina and Peace River, Alberta. Brass also served as an Indian employment officer for the Government of Saskatchewan. Later in life she worked as a correspondent for Alberta Native Communication before she embarked full-time on writing her two books. Eleanor Brass was full of life and loved to work towards the betterment of her people, especially for women. She also felt strongly that education of First Nations and Canadians would go a long

way to improving the lives for all Canadians. Her intellectual contributions and tenacity in writing have earned her a place in the history of Saskatchewan First Nations.

PATRICIA DEITER

OLIVER JOHNSTON BRASS (1944–1997), Thunder Bird Sitting First, was a tall, quiet, humble man who was devoted to his family and to the education of his people. He grew up in a strongly Christian family on the Peepeekesis reserve of southeastern Saskatchewan where, while attending day-school on the reserve, someone told him that as an Indian he was a "ward of the Queen." For many days afterward, he strutted around feeling extremely proud and important. After completing high school, Brass earned a Bachelor of Theology in 1965 from Aldersgate College in Moose Jaw. On one of many trips home from Aldersgate to give a service at the Free Methodist Church (established by his grandfather), he met his wife Sheila who was teaching at the reserve. They married in 1965 and moved to the town of Broadview where, on a subsistence salary, Brass ministered to several reserves in the area while Sheila taught adult upgrading on a part-time basis. They were in Broadview for four years. Two of the children were born while there, and Oliver contributed to much of the work. As Sheila put it, he "was right in there with everything," changing diapers, cooking, hauling water from a nearby slough, washing floors, doing laundry, fishing, and hunting. At one point he was forced to sell his beloved rifle to purchase a wood stove.

Oliver and Sheila Brass moved to Regina in late 1968, and by

1969, with three children, Oliver began attending university during the day while Sheila attended at night. Oliver would either babysit or go to his job as a jail guard. After he earned a B.A. Honours (Psychology and English) and a Masters (Psychology), they moved home to Peepeekesis where Brass farmed for three years. He also served as a band councillor and as a member of the band school board.

Back in Regina, Brass served as a Free Methodist minister, and family life revolved even more than usual around the church. This included family prayer every morning, mid-week church meetings, Bible study at night, and service every Sunday, where many remember "feasting" on Brass's educational sermons. During this time Brass was again taking university classes and in 1979 began teaching at Saskatchewan Indian Federated College in the Department of Indian Studies. He was a superb teacher and teaching became a great love. In 1980 he became a deacon in the Methodist Church, served as a pastor of the new Big Sky Native Church and, from 1983 to 1986, was the director of Native ministries for the Methodist Church of Canada. In March 1985 he earned his Ph.D. in Canadian Plains Studies from the University of Regina, making him the first status Indian person in Saskatchewan to obtain a doctoral degree.

In the early 1980s Brass began regularly attending Indian ceremonies. After attending his first "Winter Sing" (held as preparation for the rain dances of the summer) he realized he had come to the heart of Indian culture. In June of 1986, one year after becoming president of the Saskatchewan Indian Federated



College (a position he held until 1990), he wrote a letter to the superintendent of the Canada West Free Methodists formally expressing his doubts about the Christian religion. He couldn't understand why the "Good of the Old Way" could not be interrelated with the "goodness of the cross." He was perplexed by a logical contradiction—if we were all automatically damned by the first Adam's choice, should we not all automatically be saved by the choice of the second Adam, who chose to die for our sins? One month later he resigned from the ministry, having become an active participant in the "sun dance religion."

Throughout the latter half of the 1980s Brass learned his Saulteaux language—studying grammar, listening to tapes, and speaking to elders. By his regular attendance and assistance at all the ceremonies, he was drawn closer to the inner circle of Saulteaux ceremonialists and became recognized as a senior servant (scapiwis). This allowed him to direct initiates and to supervise lodge-building. Having undergone the piercing ceremony four times, he had the authority to conduct piercing unassisted. He learned and studied dozens of sacred songs, some of which he would sing when he began to hold his own sweat lodges in the summer of 1996. At each step of his spiritual evolution his wife and family of five children were with him, attending the ceremonies, supporting him, learning from him.

Although Brass had many friends, he was essentially a loner—he was often caught in that "no man's land" (as he put it), where his education and thirst for knowledge pushed him away from the reserve community, yet did not allow him total acceptance into the university world. He struggled with conflicting spiritual beliefs, yet was still finding his way. We had much more to learn from him.

Oliver Brass—professor, senior servant

(scapiwis), orator, mystic, past president of the Saskatchewan Indian Federated College—was born in the Fort Qu'Appelle Indian Hospital on March 4, 1944. He died from a fall at Manitou Beach on March 1, 1997.

BERNARD SELINGER



CANTE OHITIKA, Brave Heart, (1855–1934) was a strong young warrior at the Battle of the Little Bighorn in 1876. A year later he accompanied Sitting Bull to Canada, where he camped at the Pinto

Horse Buttes and Wood Mountain. He was among the fifty families who remained in Canada when most of the Lakota departed in 1881.

At some points, Cante Ohitika was employed as a scout for the North-West Mounted Police at Wood Mountain. In 1911, he and his wife Wanbli Hotewin (Grey Eagle) moved to the reserve at Wood Mountain, where he was chief until his death in 1934.

THELMA POIRIER

CARRY THE KETTLE died on his reserve, located about eight miles south of Sinteluta. His death occurred in 1923, and he was 107 years old. His father was Chief Conjuring Old Man. When he was about six or seven years old, Carry the Kettle wandered away from camp and became lost. He was found several days later, hungry but unhurt, and still carrying the kettle which he had filled with water from a spring. Thereafter he was called Cha-Ka-Gin or Carry-the-Kettle.

In 1873, Carry the Kettle was faced with the murder of many of his people while they were encamped in the Cypress Hills. The event, which came to be known as the Cypress Hills Massacre, would likely have taken his life also had he been in his camp. Following this, he became a military scout with the United States cavalry forces against the Sioux. He was serving under General George Custer prior to Custer's battle with Sitting Bull and, missing that close encounter with death also, Carry the Kettle returned to Canada. In 1891, following the death of his brother The Man Who Took the Coat, Carry the Kettle became chief of the band now settled on their reserve. He was 76 years old. Sessional papers from 1895 describe Carry the Kettle as an industrious, quiet man who was a good influence over his people.

From his youth, Carry the Kettle was a noted runner and message carrier, a warrior, oral historian, and buffalo hunter. He was a strong leader who was able to keep his people together. He was the last hereditary chief of his Assiniboine band.



SASKATCHEWAN LEGISLATIVE
BUILDING ART COLLECTION

EDMUND MORRIS PAINTING OF
CHIEF CARRY THE KETTLE

CHRISTIAN THOMPSON

KENNETCH CHARLETTE is from Sandy Bay, a member of the Peter Ballantyne Cree Nation. He began his acting career in 1986 with a small part in the National Film Board miniseries "Daughters of our Country."

Pressure from friends in the acting profession moved Charlette to quit his six-year job with CN Rail and move to Toronto to study at the Native Theatre School and at the Royal Conservatory's Drama Program at the University of Toronto. Kennetch Charlette is currently the artistic director and co-founder of the Saskatchewan Native Theatre Company (SNTC). His career as an actor, director, playwright, and technician with renowned theatre companies has taken him across North America and abroad, and he is currently working with Aboriginal youth in the Circle of Voices Aboriginal Theatre Program. Along with his many duties at SNTC, he is assisting Maria Campbell with teaching drama at the First Nations University of Canada in Saskatoon. Charlette's approach to the arts has been recognized through the awards that have been presented to SNTC. "The arts are a part of the human makeup, and culture and arts are intertwined and interwoven into the very essence of the vision and mandate of SNTC. A standard has been created at SNTC that promotes and delivers Aboriginal culture in a respectful and professional manner."

Kennetch Charlette is charismatic and maintains a laid-back approach to life. He wishes to see First Nations people realistically depicted on stage, and in film and television.

KENNETCH CHARLETTE AND CHRISTIAN THOMPSON



HARRY COOK was born on the Stanley Mission Reserve on September 9, 1943. He left the reserve and trained as a journeyman

welder, working with Westeel Rosco for thirteen years. He progressed to shift foreman, supervising eighty employees, and then to shop steward. He developed interpersonal and negotiating skills which, combined with his belief in the importance of family and community, shaped the philosophy he brought with him once he became chief. Rosie, his wife of thirty-six years, and daughters Tara and Janet have been his anchor, and their support has enabled him to accomplish his goals. He also has one granddaughter.

Cook held a staff position with the band as housing coordinator, was a band councillor from 1983 to 1985, and was elected chief of the Lac La Ronge Band in 1987. He remains the chief to this day. As chief, he is responsible for all operations of the Lac La Ronge Band. The Band has 7,270 members (2002 figures), and is spread throughout a triangle of woodlands north of Prince Albert. Cook is president of Kitsaki Management Limited Partnership, a company that has fostered businesses that include ventures such as wild rice, catering, and trucking. The success of the Kitsaki group of partnerships has become known to both Indigenous and non-Indigenous people around the world, and is among the top 100 companies in Saskatchewan.

Cook espouses a spirit of cooperation as he works with other members of his band for the development of their resources in a manner that follows the principles of sustainability, environmental protection, the multiple use of resources, preservation of traditional activities, and public participation and consultation.

As chief, Cook sits on numerous boards and committees, negotiating on behalf of the Lac La Ronge Band. These include the Federation of Saskatchewan Indian Nations; Prince Albert Grand Council (PAGC); PAGC Executive Board; the Cameco Board of

Directors; the Saskatchewan Chamber of Commerce; Woodland Cree Resources Incorporated; Keewatin Mining Corporation; Kitsaki Development Corporation; and Athabasca Holding Corporation.

Cook is approachable, open and willing to help, and if he can't meet somebody's needs, he will find someone who can.

CHRISTIAN THOMPSON WITH CHIEF HARRY COOK

ANTOINE "TONY" COTE (1935-2003)

was born on the Cote Reserve, the youngest child of Frank and Ellen Cote. He began school at the St. Phillips Residential School, and then attended the Cote First Nation Day School. On April 1, 1952, at the age of seventeen, he decided to follow in the footsteps of his father and brothers and enlisted in the Canadian Army.

He served with the 81st Field Regiment, Royal Canadian Artillery, as a bombardier, and spent fourteen months fighting in Korea. Cote was released from the army in May of 1958, returning to Saskatchewan with a UN Korea Special Services Medal. Cote married Sadie Friday and together they have raised seven children.

Cote began working in a variety of jobs in Saskatchewan and Alberta, and in 1967 he became the band's first welfare administration and recreation director. In 1970 he was elected chief of the Cote First Nations Reserve, a position he served in for the next eight years. Cote also held a number of positions within the Federation of Saskatchewan Indians (now the Federation of Saskatchewan Indian



Nations), being appointed as the education community development officer, recreation director in 1969, then as the executive treasurer of finance until 1980. Cote worked for the federal government as a special advisor to the regional director of the Canada Employment and Immigration Commission and then, moving to La Ronge, he became the executive director for Nor Sask Native Outreach Inc. In 1995, Cote was elected as chief of the Yorkton Tribal Council.

Under Cote's leadership the band became one of the most progressive in Saskatchewan. When acting as the recreation sports director, he began by building an outdoor rink and developing teams where all ages and genders were invited to play. Cote continued to work in the area of sports development, and on August 15, 1974, he was honoured with the Tom Longboat medal for spearheading Saskatchewan's first Indian Games. The medal was presented by Chief David Ahenakew, in the reserve's Badgerville Arena on the opening day of the Indian Summer Games. During Cote's time in office, the Cote Recreational Complex was completed and it featured the first artificial ice surface of its kind in the area. The first all-Indian Junior B hockey club was started. It operated for three years, with the Cote team taking league championship one year and runner-up the next. Cote also formed the reserve's first old-timer's hockey team, the "Wagonburners," which took part in national old-timers hockey tournaments in Lethbridge, Alberta (1975-76), in St. John's, New Brunswick (1976-77), and in Regina (1977-78). The Wagonburners won the E Division championship in the Regina tournament. In April of 1978 they traveled to Tampa Bay, Florida, for the Florida Classic Oldtimer's Hockey Tournament. Cote also took the Cote Select

girls' fastball team to the National Indian Activities Association championships in Edmonton, Alberta, in 1977 and then to Bellingham, Washington, in 1978 where they placed fourth out of thirty-two teams.

As chief, Cote played a major role in upgrading living conditions on the reserve by lobbying first for new housing and then for funds to upgrade existing housing. He also contributed to the development of improved water, sanitation, and waste-removal systems for Badgerville. The Cote Band Farm created more jobs and turned profit back into the band as program funding, and Cote Wood Industries expanded to include a sawmill that provided additional jobs for residents. A drug and alcohol project known as the *Saulteaux Center* was also created, and began operation with a director and two counsellors.

Between 1978 and 1995, Cote acted as a political advisor for the Federation of Saskatchewan Indian Nations, and from 1995 to 2000 he was chief of the Yorkton Tribal Council. As tribal chief he helped develop an innovative and unique reorganization structure, and was involved in the implementation of procedural and policy development within the Tribal Council board of directors and committees. He also initiated the first Yorkton Tribal Council Winter Festival and assisted in developing the Saskatchewan Indian First Nations Veterans Association.

In 2000, Cote turned to a full-time battle with the federal government over recognition of benefits that were denied to First Nations veterans. Recently, these veterans have received a small compensatory package. In 2002, Cote developed a calendar of the Cote First Nations veterans as part of a fundraiser for the construction of a memorial tipi for First Nations veterans to be positioned at the new First Nations University education building.

Tony Cote has been a shrewd leader of the Cote First Nations people and, though he acknowledged that he could be blunt and outspoken, he served with successful distinction.

CHARLENE CREVIER

SADIE COTE (b. 1934) was born on the Cote First Nation to John Friday and Rosie Pratt on January 17, 1934. She was one of thirteen children. Her schooling took place at the Cote Day School, where she finished grade ten—the highest grade offered at that time. Cote married Antoine Cote in January 22, 1953, before he was shipped off to Korea with the Canadian Army. Together Sadie and Antoine Cote had seven children (but lost one boy), and fostered another seven children. For many years eleven children had to be readied for school before Cote herself would go off to work. Cote has assisted her husband in his work to improve the living conditions of Cote First Nation.

Sadie Cote worked as a nurse's assistant in Northern Alberta and at the Kamsack Nursing Home. She became the first child care worker in Cote, where she developed the only child care program in all of the First Nations communities of Saskatchewan. She negotiated and wrote a proposal for federal funding and defeated the chief of Cote in a bid for the child-care program. The chief at the time was her husband, Tony. Cote was instrumental in starting a volunteer women's group on the Cote First Nation Reserve to initiate funding to support minor hockey on the reserve. The community was first able to build an outdoor rink, and then to create the first artificial ice arena in a First Nations community (and many non-First Nations communities as well). Cote received her teaching certificate at the University of Saskatoon and taught at the

Cote school for twelve years.

Cote was elected president of the Saskatchewan Indian Women's Association from 1975 to 1978, and during this time was instrumental in negotiating long-term funding for the Association. Cote also strongly advocated for issues that predominantly affected women and children.

Cote was the first elected women councillor in the history of the Cote First Nation, a position for which she has been repeatedly re-elected—fourteen terms for a total of twenty-eight years. At age 70 in the year 2004, she still feels she can be a valuable asset for her community and offers assistance in any way she can. She has sixteen grandchildren and six great-grandchildren, all of whom she hopes will get Education degrees and can live up to the high performance standards of her own children.

CHARLENE CREVIER

MARGARET COTE-LERAT (b. 1950) was born on August 2, 1950. She was adopted by John and Madeline Cote at three months of age, and grew up immersed in the Saulteaux culture. She knew no other way of life until she entered the St. Philips Residential School, where she attended grades one through eight. Cote-Lerat attended Kamsack Junior High School for grade nine and Lebret Indian Residential School for grade ten. It was at the Lebret school she met her first husband, Ivan Cote. During their next twenty years of marriage they raised three sons and a daughter.

In 1968, at age seventeen, Cote-Lerat got a job with the Pelly Indian Agency office in Kamsack. She also completed grades eleven and twelve though vocational upgrading on Cote First Nation. Cote-Lerat worked for the Cote Band as a secretary and accountant from

1971 to 1978, and for the Indian Language Program at the Saskatchewan Indian Cultural College in Saskatoon in 1979. While working for the College she assisted in developing the Grade Two Saulteaux Language Curriculum Guides, the Teacher's Manual, and Reading Readiness Text. That same year she enrolled in Brandon University in the Education program. A Saulteaux speaker as a child, Cote-Lerat attended Saulteaux classes at university, and was soon hired as a language lab assistant and tutor. During the next semester Cote-Lerat was the teaching assistant for the Linguistic Structure of Saulteaux class. In 1980, she began to teach Saulteaux as a second language at Kamsack Junior High School, and continued in that role for the next two years. Cote-Lerat was the first person to teach a First Nations language in a public school. From January 1982 until August 1984, Cote-Lerat was a sessional lecturer for the Saskatchewan Indian Cultural College.

Cote-Lerat has been employed at the Saskatchewan Indian Federated College (now First Nations University of Canada) for the past twenty years, where she teaches Saulteaux Language classes and Humanities 251. In 1984, she published a text for teaching Saulteaux, entitled *Nahkawewin: Saulteaux, Ojibwey Dialect of the Plains*. In 1985 Cote-Lerat followed that volume with the publication of the *Nahkawewin* workbook and *Saulteaux Verb Book* on Saulteaux semantic and morphological structure. Cote-Lerat is continuously revising and making additions to these books to keep them up to date. With the help of her father, John, she also recorded all the lessons in the *Nahkawewin* text in Saulteaux. Her father and mother also assisted with the vocabulary for Cote-Lerat's first edition *Saulteaux Dictionary*. In addition to these books, Cote-Lerat has completed a Saulteaux

syllabics book, sixteen children's books called *Saulteaux Talking Books*, and a songbook entitled *Anihsinape-Apinoci Nakamowinan-Children's Saulteaux Songs and Nursery Rhymes*.

Cote-Lerat has also participated in the translations of four stories for CD-ROM produced by Pebble Beach Interactive Fiction Inc. for Saskatchewan Education. She has presented papers at several conferences and has facilitated workshops (such as the 33rd Annual Algonquian Conference "Semantic and Morphological Structure of Saulteaux Conditional Sentences and Relative Clauses" in October 2001). She is also a member of many committees, and has been involved with First Nations communities as she strives to disseminate her cultural and linguistic knowledge.

Cote-Lerat's greatest accomplishment has been the development of the curriculum for the Saulteaux Language Studies degree program. She strongly believes that First Nation languages should be preserved and recorded, and works diligently to preserve and teach the Saulteaux language to future generations. She has been the academic advisor to Saulteaux language majors for the past fourteen years at the Saskatchewan Indian Federated College (First Nations University of Canada). Cote-Lerat's current area of interest is Indian oral tradition, and to date she has recorded seventeen elders with the hope of translating and transcribing as many narrative categories as possible. From 1992 to present, Cote-Lerat has been an assistant professor in the Department of Indian Languages Literature and Linguistics at the Saskatchewan Indian Federated College (First Nations University of Canada). She is currently enrolled in a Master of Education program in curriculum and instruction.

CHARLENE CREVIER

ROLAND CROWE (b. 1943) is a member of the Piapot First Nation and resides in Regina with his wife Brenda and family. Currently, Crowe farms and serves as a senator of the Federation of Saskatchewan Indian Nations (FSIN).

Over the course of his life, Crowe has been involved in a variety of occupations ranging from applied work to diplomatic fields. His employment experience includes several years of farming, construction, guard at the Provincial Correctional Centre, and political office. His career in public life began in the 1960s when he accepted the wishes of his people to provide leadership for the Piapot First Nation. Crowe spent two years as councillor and six years as chief. In the 1980s, Roland Crowe committed himself to work in the interests of all Saskatchewan First Nations people. He served for four years as vice-chief of the FSIN. Thereafter, Crowe was elected as chief of the FSIN for two terms over eight years. In 1995 he dedicated himself to his farming operation, and then in 1997 was elected as chief of his own band. From 2000 to 2003, Crowe served as spokesperson of the Treaty No. 4 Council of Chiefs and chairperson of the Treaty No. 4 Executive Council. Also in 2000, Crowe was appointed as a senator of the FSIN Senate.

During his service to the Federation of Saskatchewan Indian Nations, Roland Crowe made numerous and significant accomplishments that directly benefited the First Nations peoples of Saskatchewan. As vice-chief he dedicated himself to improve housing conditions for First Nations people. This included 1,000 low-income housing units in urban centers—through the creation of off-reserve housing corporations. He also played a key role in the development of new training and



employment strategies, including the creation of local Indian Management Boards, all of which secured approximately \$18 million in new funding for First Nations people in Saskatchewan.

As chief of the FSIN, Crowe forged important new protocols and intergovernmental arrangements. He spearheaded the historic 1992 *Treaty Land Entitlement Agreement* that resulted in the addition of 1.6 million acres to the First Nations' land base and involved over \$550 million for First Nations to carry out their land acquisitions. As well, Roland Crowe's term as FSIN chief resulted in the completion of the *Hunting-Fishing-Trapping-Gathering Act*, an important step in the applications of First Nations Treaty rights, jurisdiction and management in the area of wildlife resources. One of his last achievements as chief of the FSIN was the development of a foundational agreement with the province on gaming. The model which Crowe negotiated in 1991/92 translated to over 1,100 jobs for First Nations people in the gaming industry, and resulted in major wealth creation for First Nations totalling tens of millions of dollars.

As spokesperson of Treaty No. 4, Crowe provided leadership on governance developments and treaty implementation. He also played a vital role in guiding the establishment of Treaty No. 4 institutions, foundation laws, and framework policies in the areas of economic development, finance, elections, and hunting, fishing, trapping, and gathering as these rights exist within the treaties.

Roland Crowe demonstrated one of the finest aspects of Native culture, the wish to care and share. His long service and tireless efforts have resulted in major benefits for the

First Nations people of Saskatchewan and, indeed, Canada. His contributions will have impact on the lives of his people for generations to come.

BRENDA CROWE

ADAM CUTHAND (1913–1994) was born in November 1913 and raised on the Little Pine First Nation. His parents were Josie and Harriet, and he had two brothers, Aaron and Isaac, and one sister, Beatrice Nightraveller. He attended Little Pine Day School to 1930. He completed his education in Prince Albert, and convoked from the University of Saskatchewan with a Bachelor of Education degree. He also studied Theology and Arts from 1938 to 1941. Adam Cuthand married Beatrice (Umpherville) on March 31, 1938, in Saskatoon, and they raised five children: Mary, Gail, Stanley, Carole, and Roger.

Cuthand's teaching career was interrupted by four years of service with the army in the Second World War. He enlisted in 1941 and trained and served as a radar technician and instructor in Labrador, Halifax, and Ottawa. When Adam Cuthand was interviewed by the late Gordon Ahenakew for a book (1990) honouring Saskatchewan's Indian veterans, he related that "the veterans talked about the time they were sunk in the mid-Atlantic. There were many Natives there. As the ship sunk the sailors were crying and praying for their mothers. The Natives and other sailors made their way to the top. While they were waiting, the Natives heard a voice singing. The voice of the Great Spirit told them 'sing with me.' The voice was singing a Grass Dance song. So, the Natives sang and taught their fellow sailors

the song. The voice spoke again, 'I am going to end this sinking ship. You are going to be rescued, as soon as that ship gets down here, the ship will sink, but sing again,' and they sang. They were rescued. The man that was on that ship was from Hobbema."

Adam Cuthand taught in Ministikwan (1941 to 1945), Anerley (1949 to 1950), Pelican Lake (1951 to 1957), Montreal Lake (1957 to 1963), and Muskoday (1963 to 1965). When he retired from teaching, he was posted to Loon Lake as parish priest, and then moved to Manitoba to continue his work with the church.

Adam Cuthand was the founding president of the Manitoba Metis Federation (1968–1970), and was elected national president of the Manitoba Metis Federation (1968). He also organized programs in British Columbia, Alberta, Saskatchewan, and Manitoba. On July 14, 1970, Manitoba premier Ed Schreyer asked Adam and his wife Beatrice to be host and hostess to Queen Elizabeth and Prince Philip during their visit to St. Peter's Anglican Church, Selkirk, Manitoba. In 1972 Cuthand spent two weeks in Mexico and was welcomed by the Mexican president and cabinet. From 1970 to 1973 he coordinated research on Metis lands in Manitoba, and trained university students to work in land titles offices. From 1974 to 1977 Cuthand was appointed by the board of governors at the university to be student advisor to Native students, and he also taught a non-credit Cree class. In 1974 he represented the Canadian Council of Churches in Vienna, Austria, at a National Council of Churches, in their defence of human rights.



Cuthand was appointed by the national office of the Anglican Church as consultant on Aboriginal Affairs (1977), and he travelled extensively across Canada, advising and organizing Native urban ministries. He attended the World Conference of Indigenous Peoples in Australia in 1981.

The Manitoba Historical Society Centennial Medal of Honour (1970) described Adam Cuthand as one who has "devoted himself with personal sacrifices to the ideal of a common future for all of us." The province of Saskatchewan recognized his outstanding contributions to his people by naming him the recipient of the Saskatchewan Senior's Heritage award in 1985. Adam and Beatrice Cuthand resided in Regina from 1985 to 1987 while he served in the Urban Native Ministry as well doing volunteer work with many organizations in the city of Regina.

When it was time to be at "home" in the North Battleford district, he served as the Anglican priest in charge of Indian parishes. He served in this capacity until he and his wife realized that he was doing too much while battling chronic leukemia, and they moved to Saskatoon in 1992. Adam Cuthand passed away November 11, 1994.

The Cuthand family are descendants of Misatimwas, a warrior and leader of the Plains Cree. Misatimwas was wounded in battle at Cutknife Hill on May 2, 1885.

GAIL BEAR

BEATRICE CUTHAND (1918-2000). These are the words of Beatrice Cuthand:

"I grew up in Cumberland House, Saskatchewan. I was born on December 14, 1918. I was twelve years old when my mother, Mary Elizabeth, and my sister, Hilda, died from tuberculosis. My grandparents, Baptiste

Sayese, then took care of us. My older sister is Marjorie; I have a younger sister, Francis, and a younger brother, Angus. My grandfather was a very artistic man. Using only two tools, he made carryalls, bobsleighs, and sleighs. He didn't speak any English, but he could read and write Cree syllabics. He always read the Cree Bible. The things he read to and told us I have carried with me through my life. Every morning and evening we knelt to say family prayers. We said the Lord's prayer in Cree. He always said, "forgiveness is the greatest thing on earth." It was sort of like "love your neighbour as yourself." It hasn't been easy to practice what he preached.

Every year, at the beginning of March, we travelled to the trapline for six weeks. The traplines were not numbered back then, so you could go anywhere you wanted. I even remember having white people for neighbours. Muskrats were the biggest money makers in our community. We travelled using dog teams, and came back in canoes. We lived in tents, but I don't remember being cold. We had homemade feather rolls, which kept us very warm.

Sturgeon fishing was a second income for most families. I remember when two of my uncles caught a sturgeon that was over one hundred pounds! It almost upset the canoe when they tried to wrestle it in. Today, there are quotas set and you can only fish in season.

People worked very hard for their livelihood back then. There was no welfare. My great-grandparents, grandparents, and my parents were never on welfare. When I look back on our childhood, I think it was the best part of our lives."

My mother, Beatrice Cuthand, passed into the Spirit world on April 27, 2000.

GAIL BEAR

BETH CUTHAND was born in 1949 to Stan and Chris Cuthand in La Ronge. She is a poet, writer, editor and educator.

She has a B.A. in Sociology from the University of Saskatchewan and an M.F.A. in Creative Writing from

the University of Arizona. Her most recent collection of poetry, *Voices in the Waterfall*, was published by Theytus Books. Cuthand has given readings in varied venues across North America. She was writer-in-residence at Kenyon College in Gambier, Ohio, in 1993. The major themes in Cuthand's writing reflect the lives of contemporary Native women and voices from her ancestral past. Her work is included in English Literature courses at Canadian and American universities.



Cuthand recently collaborated with her father Stan and artist Mary Longman on a bilingual Cree-English children's book, *The Little Duck*. Her poems and other writings have appeared in anthologies and magazines, most notably *An Anthology of Canadian Native Literature in English* (2nd ed.), *Native Poetry in Canada*, and *Reinventing the Enemies' Language: Contemporary Native American Women's Writings of North America*.

As a long-time supporter of First Nations education, Beth Cuthand has taught at the First Nations University of Canada at Regina and Saskatoon, En'Owkin International School of Writing in Penticton, and the Nicola Valley Institute of Technology in Merritt, British Columbia. She has mentored many young First Nations writers and poets.

Beth Cuthand is currently working on her Master of Divinity at her father's alma mater, The College of Emmanuel and St. Chad at the University of Saskatchewan.

RUTH CUTHAND

DOUG CUTHAND was born February 18, 1946, and is a member of the Little Pine First Nation. He is an independent producer, writer, and journalist living in Saskatoon. As Cuthand was growing up, the family lived not on the Little Pine Reserve, but rather on the Ahtakakoop, La Ronge, and Blood (southern Alberta) reserves. Doug's father, Stan Cuthand, was an Anglican Church minister; thus the peripatetic lifestyle.

Following high school, Cuthand attended Simon Fraser University, and then worked for the Alberta Native Communications Society in Edmonton. He was editor of the organization's newspaper, *The Native People*. This began a lifelong love of writing and communication. Later Cuthand edited the *Saskatchewan Indian* and spent five years as an elected vice-chief of the Federation of Saskatchewan Indians. During this time he was active on the board of directors of the Saskatchewan Indian Federated College and was a part of the team that fought for the recognition of treaty and Aboriginal rights in the Canadian Charter of Rights and Freedoms. Other political work included helping to organize the Saskatchewan Indian Veterans Association, negotiating a settlement in Treaty Land Entitlement, and assisting in the reorganization of the Federation of Saskatchewan Indian Nations.

In 1987 Doug Cuthand began documentary work and, along with his wife, Pauline, started Blue Hill Productions. They took the name Blue Hill from an historic site located on the Little Pine First Nation. The Blue Hill is an

ancient landmark in west-central Saskatchewan. For generations it has been a meeting place, a hunting site, and a junction between the Great Plains and the Saskatchewan River. It rises out of the flat plain and is visible for miles around. The production company was named in memory of their ancestors who brought them to this beautiful place. Over the years Blue Hill has grown to become one of the leading First Nations production companies in the country, with a long list of awards and accomplishments. Some of their productions include three documentaries for the National Film Board, two CBC rough cuts, a biography on *Life and Times*, and a thirteen-part series for Aboriginal Peoples Television Network (APTN). In 1998 Blue Hill was the Saskatchewan producer of the CBC miniseries *Big Bear*. Blue Hill Productions has also produced numerous one-hour documentaries, and was the regional producer for Vision TV.

Doug Cuthand has received much recognition for his reporting, writing, and media work. Beginning in 1976, he received awards for best overall production, best documentary, best column, and best video documentary. He has received the Best Documentary Award by the National Association of Inuit and Indian Photographers (NIIIPA) for *The Gift of the Grandfathers* (1997); the Producers Award for *Big Bear* (1998) by the American Indian Film Festival, San Francisco; the Columbus International Film and Video Festival's Bronze Award for *Patrick's Story* (2000); and, at the Yorkton Short Film Festival in 2002, the Antoinette Kryski Canadian Heritage Golden Sheaf Award for *Childhood Lost*.

Cuthand currently writes a weekly column



in the Saskatoon *Star Phoenix* and the Regina *Leader Post*, and occasionally publishes a column in the Winnipeg *Free Press*. He is also chair of the trustees for the Little Pine First Nation Treaty Land Entitlement trust account.

Doug and his wife Pauline live in Saskatoon. They have two sons and a daughter.

CHRISTIAN THOMPSON WITH DOUG CUTHAND

RUTH CUTHAND was born in 1954 in Prince Albert to Stan and Chris Cuthand. She is a member of Little Pine First Nation, and is an artist, educator, and curator.

She received her B.F.A. (Visual) from the University of Saskatchewan in 1983, did graduate studies at the University of Montana, and graduated from the University of Saskatchewan with an M.F.A. in 1992. She is a prominent Saskatchewan artist whose work examines how Native identity is constructed within contemporary western culture. In the past few years, Cuthand has used a variety of media ranging from large-scale paintings and drawings to multimedia installations. Her work has been widely exhibited including solo shows at the Mackenzie Art Gallery, Regina (1990), the Mendel Art Gallery, Saskatoon (1993), and numerous group exhibitions. Cuthand has also curated several exhibitions, including "Mediating Violence" for Tribe Inc. and AKA Gallery (2002) and "Blowing on the Mud" for the Kenderdine Art Gallery (1997). Her work is widely collected and is held in many public collections.

Cuthand has taught Native Art History for the University of Saskatchewan and the Saskatchewan Indian Federated College (now First Nations University of Canada). Over the

past twenty years, she has also taught a variety of studio courses, ranging from drawing to painting to sculpture. Many of the students she has mentored have gone on to be artists in their own right.

Cuthand has served on boards for many art organizations, including CARFAC (Canadian Artists' Representation/Le Front des Artistes Canadiens), Tribe Inc., and AKA (Artist Run Centre, Saskatoon). She has been on peer juries for both the Canada Council and the Saskatchewan Arts Board, and has received art grants from both institutions.

Ruth Cuthand currently lives and works in Saskatoon.

BETH CUTHAND

STAN CUTHAND was born in December 1918 on the Little Pine Reserve. Educator, Anglican priest, writer, and translator, Cuthand began his schooling by attending the Little Pine Day School on the reserve. He began translating at church services and political meetings in his teens. After graduating from Prince Albert Collegiate Institute, he attended Teacher's College in Saskatoon, and then studied theology at Emmanuel College at the University of Saskatchewan, from which he was ordained a deacon. Following his ordination he worked in La Ronge, where he married Christina Lennan. He was ordained a priest on May 10, 1944. Cuthand served twenty-five years as parish priest in Alberta and Saskatchewan.

In 1969, Cuthand left the active ministry and briefly worked for Indian Affairs. In 1975, Stan moved to Winnipeg, Manitoba, to teach in the newly formed Native Studies



Department at the University of Manitoba. There he was able to teach the language that he loved, present at academic conferences, and mentor students. He took a two-year sabbatical from the University of Manitoba and, with his wife Chris, went to Ecuador to do development work with the Indigenous Ministry of the Episcopal Church.

Cuthand retired from the University of Manitoba in 1983 and moved to Saskatoon to be closer to his family. He quickly became involved in the Saskatchewan Indian Institute of Technology as curriculum developer, then with the Saskatchewan Indian Federated College, Saskatoon Campus, and the Saskatchewan Indian Cultural Centre.

It was during this time he was approached by the Canadian Bible Society to translate selected passages from the Old Testament. Cuthand quickly agreed, and has since translated most of the New Testament. Cuthand became the first person to take the translators' exam in the Cree language, and to become a member of the Canadian Association of Interpreters and Translators. Throughout his life, Stan Cuthand has worked to preserve the Cree oral tradition, translating many old Cree stories. At age 80, he finally retired from teaching at the Saskatchewan Indian Federated College. He continues to translate the Bible.

RUTH CUTHAND AND DOUG CUTHAND

LINDSAY CYR was born to Bert and Agatha Cyr on December 22, 1952, and is a member of the Pasqua First Nation. He went to school on the Pasqua Reserve until grade eight, took grade nine at Bert Fox High School in Fort

Qu'Appelle, and then moved to Calgary where he did his grade ten. He worked for the next seven years and updated his grade eleven at Mount Royal College in Calgary. He has four girls (Trina, Tara, Tiffany, and Tammy) and two boys (Timothy and Travis) from his first marriage, and two boys (Thomas and Regaen) from his second relationship.

When elected to band council in 1975, Cyr was their Welfare Administrator. He remained in that position until 1981 when he was elected chief. Cyr was chief of the Pasqua First Nation until 1992 when he was elected third vice-chief of the Federation of Saskatchewan Indian Nations (a position he held for four consecutive terms until October 2003). During his incumbency, he has held various portfolios including Housing and Roads, Health and Social Development, and Education and Training.

His executive duties and responsibilities included ensuring the enhancement of natural laws and the inherent rights of First Nations peoples; protecting and strengthening the inherent sovereignty of First Nations people through the preservation of culture, language, and traditions through developing control of political, economic, social and judicial institutions; pursuing the protection and reclamation of land and resources; and pursuing the implementation of the relationship between First Nations people and the federal government as guaranteed through treaties, agreements, conventions, and customary law.

Examples of some of the boards and commissions held by Cyr include the Education and Training Commission; Sports, Culture, Youth and Recreation; Saskatchewan Indian Federated College (now First Nations



University of Canada); the Saskatchewan Indian Institute of Technologies; the Saskatchewan Indian Training Assessment Group; Saskatchewan Indian Cultural College; the First Nations Education Authorities Association; and Housing and Community Planning.

Some of the accomplishments of which Cyr is proud include the formulation of the First Nations Education System in Saskatchewan and the development of a demographic report on the educational attainment of First Nations students in Saskatchewan. Cyr was also involved in the development of a comprehensive plan for enhancing the current educational attainment of First Nations children and youth and played a role in the development and implementation of the "Teaching Treaties in the Classroom" curriculum in partnership with the Office of the Treaty Commissioner, SaskLearning, and Indian and Northern Affairs Canada. Cyr was involved in lobbying for better representation of First Nations people on the Apprenticeship and Trades Certification Commission board and in creating and delivering an environmental education program that included science festivals to promote traditional science within the classroom.

Exciting times have included the development of the First Nations Bank, and the Medicine and Traditional Healing Gathering (which created a greater understanding and acceptance by the general public of traditional healing and medicine). The Medicine and Traditional Healing Gathering encouraged First Nations healers to share their knowledge and to be more active in offering traditional medicine as a substitute for or in conjunction with western medicine for the betterment of

First Nations people. Cyr is also very excited about the development of the Indian High School in Regina, using the Santa Fe model of community-based education. The high school will be owned and run by Touchwood Tribal Council, under an agreement between the province, the Federation of Saskatchewan Indian Nations, and the Touchwood Tribal Council. The Santa Fe model has a 97% per cent success rate for high school completions.

Cyr feels that First Nations people have followed the treaties for the last hundred years as closely as possible, and in the future their thinking must be expanded beyond treaties for the benefit of their children and their children's children. If that means developing new partnerships with other government bodies, than that is what must be done for the benefit of First Nations people.

CHRISTIAN THOMPSON WITH THE OFFICE OF LINDSAY CYR

ALEX DECOTEAU (1887-1917) was born on the Red Pheasant Reserve near Battleford in December 1887. He attended the Battleford Indian Industrial School and, in addition to being a good student, he excelled in soccer and running. His first race was a one-miler at Fort Saskatchewan on May 24, 1909, and he came in second. On June 29, 1909, he won his second competitive race, a five-miler held at the Edmonton Exhibition. Two days later, he set a new Western Canadian record at 27.45.2 in the same distance at Lloydminster for the Mayberry Cup. He also won the Hon. C.W. Cross Challenge Cup Race later that summer in Edmonton with a time of 26.34.4. Decoteau won the

ten-mile race in Fort Saskatchewan in 1910, eight minutes faster than his nearest competitor, and then entered and won the half-mile, one-mile, two-mile and five-mile races on July 1 in Lethbridge.

Decoteau moved to Edmonton to work in his brother-in-law's machine shop following school, where he continued to race in competitions as a member of the Irish-Canadian Athletic Club. He quit working at the machine shop in 1911, and joined the Edmonton City Police force as the first Aboriginal to serve on the force. He was also one of the first motorcycle policemen in the city. He was promoted to desk sergeant of the South Side Police Station in 1914, and continued to run competitively under the colours of the Edmonton Police Association.

Between 1909 and 1916 Decoteau competed in every major and several minor competitions in western Canada. On Christmas day in 1910 he set a record in the *Calgary Herald's* annual 6-and-1/3-mile race on a snow-covered course with a time of 34 minutes, 19 seconds. As far as information goes, this time has never been beaten for that race. It was this race that gained him many fans as word spread about his sportsmanship. He continued to win this race every time he entered

it, and in 1915 the cup was permanently presented to him. Decoteau tried out for the Canadian Olympic team in 1912 for the 10,000-metre race but was forced to withdraw because of a leg cramp. He then competed in the 5,000-metre race, winning easily but with a time not considered good enough for the Olympics. The Canadian Olympic Committee ordered a new race between Decoteau and the favorite from Vancouver, a man by the



COURTESY OF THE
SASKATCHEWAN SPORTS HALL OF FAME AND MUSEUM

name of Chandler. Decoteau set a new Dominion record at 15.27.4, and won his spot on the Canadian Olympic team. He was the only athlete from Alberta in the 1912 games. In Stockholm, Decoteau placed second in the 5,000-metre, and sixth in the final. Though he did not finish in the top three, he was awarded an Olympic Merit Diploma and a medal for his performance. He continued running, and over the next four years won almost every race he entered.

In 1916 Decoteau resigned from the police force and joined the Canadian Army, entering and winning several races while stationed in England. Alex Decoteau was killed near Passchendaele Ridge in France on October 30, 1917. Decoteau's memory lives on in Canadian sports history; he was elected to the Edmonton City Police Hall of Fame, where his many of his medals, cups, and photos are displayed. He was also inducted to the Alberta Sports Hall of Fame in April of 1967, and the Saskatchewan Indian First Nations Sports Hall of Fame.

CHRISTIAN THOMPSON

CONNIE DEITER was born to Walter and Inez Deiter, and is a member of the Peepeekisis First Nation. She received her Master of Arts in Anthropology (2003) from the University of Alberta, and is a law graduate from York University's Osgoode Hall (1992). Deiter was the first Global Television Network Visiting Chair at the University of Regina School of Journalism (winter 2001), has produced commentaries for *Windspeaker*, CBC Radio, the *Edmonton Journal*, and has authored several other publications. Her book *From Our Mother's Arms* was nominated for two Saskatchewan Book Awards, winning the 1999 Saskatchewan Book Award in First

Nations Publishing. Deiter is currently the primary researcher for "Warrior Women and the Anti-Terrorism Act," through the Status of Women, a project that is one of many she has been involved in over the last several years. Her work with Prairie Sky Consultants includes advisory services for First Nations communities and organizations in Saskatchewan, and active research into First Nations administrative structures. She was also justice director with the File Hills Qu'Appelle Tribal Council, where she developed community-based justice initiatives for sixteen First Nations, facilitated elder workshops, and built collaborative relations between police, courts, and First Nations communities.

Since 1994, Deiter has lectured with the Saskatchewan Indian Federated College (now First Nations University of Canada), developing and teaching courses in Aboriginal law, Indian Studies, gender issues, Indigenous political systems, Cree culture and First Nations women's issues.

CHRISTIAN THOMPSON

INEZ DEITER (b. 1932) is a mother, cocum, aunt, friend, and advisor to many, and is sought out by her community for her wisdom and warmth. She is a Plains Cree, born November 13, 1932, on the Red Pheasant First Nation to David and Maggie Wuttunee. When she was four years old her mother left her father and, taking Inez, went to live with a Metis man. Her mother died shortly after this, however, causing her stepfather to enroll her in a French convent under the name Inez Latonde. It was not until she was nine that she was reunited with the Wuttunee family. In addition to the convent school, she attended Indian residential schools in Onion Lake and Prince Albert.

When Deiter was a young teen she became a nursing assistant in the Fort San First Nation's tuberculosis sanatorium on the outskirts of Fort Qu'Appelle. It was there that she met her future husband Walter Deiter, a Cree from the Peepeekisis First Nation, and together they raised six daughters.

Both Inez and Walter Deiter played an active role in First Nations politics. It was Inez who made the coffee, took the minutes of meetings, and sold tickets to raise funds for the next meeting; and it was Inez who was the ever-reliable advisor on First Nations values for both her husband and her extended family. Inez Deiter's own political career was marked by her 1970 election to the executive body of the Federation of Saskatchewan Indian Nations.

Over the years Deiter contributed to maintaining the household by working as a housekeeper and welfare administrator, and when Walter died in 1988 after thirty-seven years of marriage, she returned to university—in part as a mechanism to help her cope with her grief. Her education opened her to the need for education of First Nations youth on the history of their people, and she became outspoken on the legacy of broken parenting skills induced by abuses received in Indian residential schools. In 1995 Inez Deiter successfully completed a degree in linguistics; she was over sixty years of age.

Inez Deiter is very proud of the high level of education her daughters have aspired to, and she maintains close contact with them despite their busy careers. She has also developed a reputation among her grandchildren that if their parents won't do it for them, then call Grandma.

Deiter is a member of the Regina Health Care Senior Citizens Board, and is busy with band meetings, ceremonies, and First Nations

gatherings across the province. She also loves to dance. She is a traditional powwow dancer, and does a mean two-step at local old-time dances. Her wisdom, humour, generosity, and love of life and culture are her greatest legacy.

PAT DEITER-MCARTHUR

WALTER PERRY DEITER (1914–1988) was a Cree-Saulteaux from the Peepeekisis Reserve in Saskatchewan. He served as the chief of the Federation of Saskatchewan Indians from 1966 to 1969, and was the founding president of the National Indian Brotherhood (1968 to 1970). Deiter was a major figure in the development of Indian lobby groups across Canada, including the Manitoba Indian Brotherhood, the Indian Association of Alberta, the Indian Veterans Association, and the Native Alcohol Council. He also led the fight in 1969 against the federal government's plan to terminate the special status of Indian people and their lands. Deiter's contribution to Aboriginal political development has served as a fulcrum for contemporary organizations and their effectiveness in the granting of collective rights through treaties as well as the continuing battle toward self-determination within Canadian society.

When Deiter was elected chief of the Federation of Saskatchewan Indians (FSI) in 1966, he assumed the leadership of an organization with a fragmented constituency and a handful of chiefs. He turned to grassroots organizing and was successful in recruiting chiefs and councillors for the renewed Federation, but was faced with the fact that few Indian leaders had the personal finances necessary to travel to the geographically scattered reserves. The Federation received \$7,500 from the provincial government to organize an annual conference (beginning in

1962), but no operating funds were made available. After learning that Ukrainian and German ethnic organizations received grants from the Agricultural Rural Development Rehabilitation Program (ARDA), Deiter applied for a grant for the FSI. He was awarded \$67,000 in 1966. This marked the first time in Canadian history that the government had awarded funds to an unsupervised Indian organization.

Deiter was also successful in finding funds to cover the basic expenses incurred by delegates attending conferences and meetings, and to have the Federation book its own facilities, billing the costs to the Department of Indian Affairs. He visited communities, discussing and identifying what their problems were and the action needed to find answers. The 1967 Annual Conference report outlined a list of problems, possible solutions, and the accomplishments made by Deiter and his staff during his first year in office. These included advocating for extension of provincial and federal government services to the reserves, working on draft proposals for a new *Indian Act*, investigating cases of police brutality, and negotiating for two Indian Justices of Peace to be appointed. He argued that Indian people were citizens of Canada and were entitled to services and programs equal to what other citizens received. In 1967, Deiter also worked with Premier Ross Thatcher to have Indian representatives sit on the board of directors for the Saslatchewan Power Corporation and Saskatchewan Telephones.

Deiter's attention was not limited to Saskatchewan. He recognized the need for Canadian Indians to organize on a national basis, believing that only a strong and unified Indian voice could make lasting changes. As chief of the Federation, both he and the FSI employees visited the fledgling Indian

Association of Alberta and the Manitoba Indian Brotherhood, aiding them in applying for funds under the same ARDA grant initiative that the FSI had used. He met with Indian leaders from across Canada, discussing the approach used by the FSI and encouraging them to do the same. The Yukon Native Brotherhood, headed by Elijah Smith, was one organization that was founded during these meetings.

In August 1968, Deiter drafted a grant proposal to fund the Canadian Indian Brotherhood. He constructed the proposal in such a way that the organization would require an open and flexible funding agreement, which would not rob them of their goal of self determination. The priorities of the proposed national organization included the establishment of a forum between Indian people and the Department of Indian Affairs, with the organization serving as the ombudsman for Indian people and their communities. Other issues of concern included treaty rights and the need to raise the standard of living for Indian communities.

The new organization developed out of a self-sought separation of status Indians from Metis and non-status people (as they had been, under the old National Indian Council of Canada). The split and the new organization were announced publicly in Toronto on September 28, 1968, and the main reason given for the split was the legal and constitutional differences between the two groups.

The founding meeting of the National Indian Brotherhood was held on December 5, 1968. Indian leaders came from nine provinces and one territory. The newly formed National Indian Brotherhood was faced with organizing other provincial bodies and strengthening their position as the country's national Indian representative. Walter Deiter was elected to

represent the National Indian Brotherhood as president, all the while maintaining his presidency of the Federation of Saskatchewan Indians.

The mandate of the NIB was immense, particularly in light of few immediate resources. Thus the first task of the Brotherhood was to seek funding from the federal government. Money allowed for an office in Ottawa with one full-time secretary, and a second office in Winnipeg manned by a small staff.

In December 1968, Deiter pressed the federal government to allow the National Indian Brotherhood to take part in any discussions to amend the Canadian constitution, the aim being to gain recognition of the treaties and Aboriginal rights of native people. In 1969, Deiter was appointed to the board of directors for the Canadian Council on Rural Development, which, along with his many other jobs, kept him out of the province for long periods of time. These absences perhaps contributed to the loss of his presidency of the FSI to David Ahenakew in February 1969.

Two days after Pierre Trudeau became prime minister, Deiter had his first meeting with the prime minister's office. Prime Minister Trudeau introduced him to Jean Chretien, who was about to become the new minister of Indian Affairs. It was hoped that the paternalism and oppression that had long marred the policies and attitudes of the Department's officials was to come to an end with Trudeau's promise to foster a "just society." When Trudeau expressed his intention to patriate the constitution of Canada, however, Aboriginal leaders became concerned and sent a telegram to the prime minister stating that the new constitution of Canada must continue to recognize and honour the fundamental rights of Indians and Eskimos as founding peoples of Canada, and must guarantee the

protection of the rights of Canada's Aboriginal people. The telegram was signed by Walter Deiter (NIB), Adam Cuthand (Canadian Metis Society), and Walter Currie (Indian and Eskimo Association). It was dated June 13, 1969. Deiter pressed for the recognition of Aboriginal rights and for an end to the single service policy that restricted Indian people to the paternalism of the Department of Indian Affairs.

The first task of the new Trudeau government was to review the legislation that differentiated Indian people from the rest of society. The result of the review formed the basis for the development of the infamous "White Paper" policy of 1969. The timing in releasing the document could not have been worse, as meetings with Indian leaders on the revision to the *Indian Act* had just ended. Predictably, Indian leadership reacted with ostrage and total denouncement of the policy. The White Paper was a policy statement interpreted by Indian leaders as having a hidden agenda; they feared that the government intended to terminate the special status of Indian people and their lands.

The unified denouncement of the policy paper by Indian leadership caught the Trudeau government by surprise, as it marked the first time Indian leaders from across the country stood firmly together as a group. All of Canada's Indian leaders were dedicated to enhancing the National Indian Brotherhood's position to spearhead a national fight against the White Paper policy, and a meeting of national chiefs was held July 17-19, 1969, to create a concrete strategy to confront the termination policy.

During the national meeting, unity was the central issue for Deiter, as he knew the power to influence change was achievable only if they spoke with one voice. Deiter put his own

position as president on the line in a bid to solidify Quebec's support for the National Indian Brotherhood. Deiter encouraged a challenge to his leadership by Andrew Delisle. Once Delisle declared himself a candidate for the National Indian Brotherhood election, he could not pull the Quebec association back out of the National Brotherhood.

Deiter was elected for a second term to head the organization. The unified front shocked Canadians who, at that time, knew very little about Indian issues or concerns. In hindsight, a number of scholars have credited the White Paper as being the catalyst for the establishment of Indian and Aboriginal organizations in that period.

The use of the public media by Indian leadership forced a major concession by the federal government to provide financing to Indian organizations. By September 1969, Indian Affairs Minister Chretien announced that funds would be made available to national and provincial Indian organizations and that funds would also be made available to band councils to enable them to provide support to their associations. Within the year, through efforts of Indian leadership, the White Paper policy had to be publicly abandoned.

When Deiter returned to Regina in 1970, he continued his work to empower and organize his communities. His first interest was to aid recovering Indian and Metis alcoholics, many of whom were old friends and fellow members of Alcoholics Anonymous. Alcoholism was pervasive in most Aboriginal communities, but support systems were not in place to help cope with this social problem. Deiter proposed that Aboriginal people serve as support people to help their own communities recover, and for this purpose he organized the Native Alcohol Council. The Council was established with a grant from the Donner

Foundation, and its founders included both Indian and Metis people. Deiter also organized a Native Project Society that gave Aboriginal inmates an organized voice within the provincial correctional centers.

By 1973, Deiter had worked with the Metis Society of Saskatchewan as a consultant on the Aboriginal Rights and Housing programs, had established a small private business in sand and gravel, continued to serve on various committees, including the Regina Friendship Centre, and was a lay minister with the United Church. In 1977, Deiter moved back to Peepeekisis and served a term as a band councillor. In 1978, he organized Indian veterans to establish lobby groups to pressure for parity in compensation, and served as the founding president for the National Indian Veterans Association and as the president of the southern region of the Saskatchewan Indian Veterans Association.

In the same year, he was asked to be an advisor to Sol Sanderson, the newly elected chief of the Federation of Saskatchewan Indian Nations, and also accepted the appointment as an FSIN senator (primarily a honorary title).

In 1980, Deiter was honoured with appointment as an Officer of the Order of Canada. The Order of Canada is Canada's highest distinction, recognizing outstanding achievements and services to both fellow citizens and humanity at large.

Walter Deiter has intrinsic historical importance in the political development of Indian people in Canada. He was the first Canadian Indian leader to successfully organize national and regional Indian political aspirations into forums that could be understood by mainstream society. His leadership style encouraged unity among Indian people while establishing a credible presence to the general

public. His approach was to confront colonialism in the federal government and to assert the potential of Indian people to help themselves. He provided leadership at a time when funds for Indian political movements were non-existent, and his willingness to use his personal funds demonstrates his belief in the abilities of Indian people. He was single-minded in his efforts to liberate Aboriginal peoples, awakening them to new opportunities, empowering them through example, and unifying them to a goal of self-determination. Deiter served as a catalyst for a new identity for Indian people in Canada, one that stated Indian people could be free to determine their own future with pride and dignity. His persistence and leadership laid the foundation for the move towards Indian self-determination.

PATRICIA DEITER

DON DERANGER, a member of the Fond du Lac Denesuline Nation, was born on September 10, 1955. He was elected to his first term as vice-chief of the Prince Albert Grand Council on May 23, 2003, representing the Denesuline Athabasca communities of Black Lake, Fond du Lac and Hatchet Lake. The Prince Albert Grand Council represents over 30,000 members belonging to twelve First Nation communities.

Don Deranger has been recognized for the energy and time donated to his communities by the following awards: in 2000 he received the Athabasca Northern Volunteer Award, in 1999 the Women of the Dawn Award for his outstanding volunteer efforts, and in 1998 he was selected "Citizen of the Year" by the Federation of Saskatchewan Indian Nations. Deranger was

instrumental in negotiating funding from Sask Lotteries for athletes from the Athabasca communities to participate in the Saskatchewan Indian Games—participation that has continued on a yearly basis.

In 1975, Deranger began his career as a millwright mechanic for Cameco Corporation, and after working in the mining industry for six years he decided to pursue a different career. Deranger began his employment with the Fond du Lac Denesuline Nation as an economic development coordinator/recreation director, and has continued as a special projects coordinator for the Athabasca region, a training consultant for the province of Saskatchewan, and a training and employment coordinator employed with the Prince Albert Grand Council, participating in successful joint venture agreements that have involved the Athabasca communities. Deranger has also delivered many training programs at the community level for employment opportunities that have successfully increased employment in the mining industry from 90 to 300 over a five-year period. He was part of a negotiation team that developed successful joint venture agreements with Northern Resource Trucking, Athabasca Catering, and PCL Construction.



Don Deranger has represented the Athabasca Denesuline Nations on fifteen different boards and commissions in the areas of training, employment, and economic development, including the Northern Labour Market Committee, the Mineral Steering Committee, Saskatchewan Indian Training

Assessment Group (SITAG), Northern Recreation Training Project, Northern Tourism Task Force, Athabasca Economic Development & Training Corporation, the Federation

of Saskatchewan Indian Nations (FSIN) Tourism Committee, and the FSIN Economic Development Committee.

For the past twenty years Deranger has been actively involved with initiatives in the areas of employment, training, and economic development for the members of the Athabasca sector, and has been happily married to Dorothy for twenty-four years. Together they have raised four children, and currently have two grandchildren.

Since his victory in May 2003, he has continued to work diligently for his people, striving to best represent their issues. He continues to voice PAGC concerns and issues to federal and provincial governments to move the Indian Government agenda forward.

CHERYL MAURICE

JOYCE DESJARLAIS was born and raised in Fort Qu'Appelle, Saskatchewan. She has an arts degree in Psychology from the University of Regina and a Bachelor of Science in Nursing from the University of Saskatchewan. During her undergrad work she was the recipient of several bursaries and scholarships for academic achievement. She graduated with her Master of Arts degree in 2001 from San Diego State University and is currently enrolled in a Ph.D. (Nursing) Program at the University of Alberta. Her dissertation will explore "Cultural Bias in Nursing Curriculum."

Desjarlais' career in health has led her from bedside nursing to hospital administration, and she currently works with the First Nations University of Canada (formerly Saskatchewan Indian Federated College) as the Assistant Dean of Health Sciences.



Desjarlais is committed to ensuring quality health care for Aboriginal people and her research program focuses on Aboriginal health and quality education. She also sits on numerous provincial and national committees and boards involved in quality health care delivery. She was awarded a 2003 First Nations Award in the category of Medicine and Health.

Joyce Desjarlais reflects on her life: "We are not often asked to stop and take inventory of our lives, to remember where we have been, to look at where we are and to reflect on where we want to go. I have been given that opportunity. Who and what has influenced me along the way? My first thought is that my children, my family, my friends, and my work have been the strongest influences. I have four incredible adult children—David, Jennifer, Suzanne, and Andrea—a beautiful daughter-in-law, Denise, and three fantastic grandchildren, Xavier, Paige, and Zaine.

"I am one of eight children born to Joseph Louis Honore Desjarlais and Irene Isabel Louise Desjarlais (nee Gaddie). My father was one of fourteen Métis children raised in Lebret and my mother is the last surviving child of eight First Nations children from Cowessess. As a child I seldom thought about my Métis /First Nation roots; if anything, I thought I was like everyone else and in many ways that was true then and still holds true

today. And yet, I am also proud of the differences. I value my cultural roots. Some of my strongest cultural influences have been passed on through my father. I readily recall parties at our home with my dad playing the fiddle, his sisters playing the guitar, and everyone singing. On New Year's day, many of the old and new friends in and around

Fort Qu'Appelle would find their way to our home to have the 'traditional New Year's drink.'

"The love of and need for life-long learning was a seed planted in all of us, in part because my father often regaled us with the reality that he was pulled out of school when he was fifteen (grade 10) to get a job and help look after his family. I picture this young boy and the many hardships he faced, and I am grateful for the father that he became. I honour his memory, and will love him forever. My mother also has always been a very strong role model. She was one of the first Aboriginal nurses in the province of Saskatchewan and it is because of her influence that I chose nursing as a career. Just recently I learned that mom was the first person from her reserve to complete post-secondary education.

"What can I say about my siblings and our childhood? I remember Ronnie, walking us home from the theatre in the Fort, the stars are twinkling, the snow sparkles like diamonds and Ronnie hurries us along because it is so cold. I see Gilbert playing his heart out whether in goal or playing basketball. I can hear Brian singing along to the radio and blushing when someone notices him. I recall Connie's desire to always do the right thing. I can hear Robert and Clayton having a deep discussion about life as only young teenage males can. I can still smell the sweetness of baby Albert as I held him in my arms; but most of all I feel the love and loss of Ronnie and baby Albert. We were the typical large Métis family with internal squabbles, but still fiercely protective of each other. That love and loyalty holds true to this day.

"Society would say that we grew up poor, but poverty is all relative. We are a resilient group, still a little intense at times, but most of all we are survivors. My dad hunted, we grew

a huge garden (fond memories of playing in the tall corn stalks), and we often picked berries which mom would can or make into jams and jellies. We climbed hills and walked the dry creek for miles only to find that when we surfaced we were just blocks from home. My mother worked full-time and my father's work was often seasonal. In many ways our lifestyle was out of sync with the times; yet it worked for us.

"I loved school; I remember being aware in high school that these, literally, would be the best days of my life—relatively carefree, few real responsibilities, good friends and a great boyfriend—boy, those were the days—but I digress. Even though I was not outgoing in high school, there must have been a part of me that enjoyed being in public; I loved the school choir. Today, I am more comfortable speaking in public, and feel that what I have to say is important.

"Due in part to my introvert tendencies, I am not close to a large number of people, so the friends I have are very important to me. For example, I remain in contact with friends I made in nurse's training. To our astonishment, we have known each other for more than thirty-three years—we don't see each other often, but when we do we just pick up where we left off. I entered nurse's training right out of high school. I married in 1972 fresh out of training and had four children. I recall the love I felt the moment I held each new miracle. Like when I was in high-school, I was very aware that each day I spent with my children was important. Part of me resented the time I had to spend at work, but a part of me knew that they would benefit from my independence. I became single again in 1990 and decided it was time for a new direction. I decided to go back to school. I asked my children to help me fill in this time of our lives

and this is what they remember: 'You raised four children and continued your education while providing a loving, supportive, and fun home. You retained your sense of humour and a strong appreciation for the ridiculous. As well, you instilled strong values in us and a sense of family.' Not bad.

"The analogy that life is a journey holds special significance for me. The nursing profession, which has played a major role in my life, has been one of the many maps on this journey. I have experienced nursing at the bedside, in administration, and now in education. I am grateful to have the opportunity to contribute to health care delivery in general, and to Aboriginal health in particular.

"Was it not Shakespeare who stated 'to thine own self be true'? This is the basis of integrity and is who I strive to be. Integrity is not something we just practice at work or when we feel like it. It is who we are when people are not watching. Our actions must be congruent with our words. As mentioned earlier, I believe in lifelong learning—not just the formal 'book' learning, but the kind of learning that we are privy to on a daily basis—learning from each other and recognizing that everyone has a story to tell. We must embrace that idea that all people have special gifts; that each of us is unique and worthy. Sometimes in order to learn we need to throw out the rules and regulations of which many people are so fond—sometimes they cloud our ability to transform and grow. Learning is not just an intellectual exercise, but is something that reconnects us as people.

"Books and travel have added to my learning and enjoyment. I have a mental list of places I want to see and am slowly working my way down the list. I still want to experience international work. Life is an adventure and should be fully explored.

"In closing, I recognize some of the defining moments and roles that have resulted in who I am. These roles include mother, daughter, sister, grandmother/daughter, friend, Métis /First Nation, nurse, administrator, educator and student. All have contributed to who I am but no one solely defines me."

JOYCE DESJARLAIS

JOE DREAVER (d. 1978) was born on the Mistawasis First Nation, a grandson of Chief Mistawasis (one of the chiefs who signed Treaty No. 6 in 1876), and the son of Chief George Dreaver (chief of the Mistawasis First Nation for fifty-five years). Dreaver lived on the reserve all his life, and he himself served as chief for twenty-five years. He married Evelyn Cardinal on September 2, 1922, and they had six children.

In the 1920s Dreaver participated in a movement to organize First Nations people, and in 1936 he played a major role in organizing the jubilee celebration that marked the signing of the 1876 treaty. Dreaver was asked to represent First Nations people in a number of instances, including to meet the royal train on June 5, 1939, when the King and Queen made a stop in Regina.

Dreaver served in both world wars, receiving several medals for his wartime services including the Military Cross (at the Battle of Ypres for bravery), two Coronation Medals (George VI, May 12, 1937, and Queen Elizabeth, June 2, 1953—one for each war), Voluntary Service Medal (1939), a Jubilee and



a Centennial Medal. He was with the 107th Battalion in World War I, and enlisted again in World War II, serving as a member of the Veterans Guard of Canada in Medicine Hat. Three of Dreaver's sons and two of his daughters also enlisted for service in World War II; Harvey Dreaver was killed by a sniper during the battle at the Leopold Canal, October 6, 1944. Dreaver Lake in northern Saskatchewan was named after Harvey.

Joe Dreaver was involved in politics most of his life, first as president of the Queen Victoria Protective Association, an organization formed to protect the treaty rights of First Nations people. When this organization, along with the Union of Saskatchewan Indians and the Qu'Appelle Independent Chiefs amalgamated in 1958 to form the Federation of Saskatchewan Indians, Dreaver was never elected to a leadership position. This did not prevent him, however, from offering the organization his very active support, including seeking to eliminate the permit system under which Indian people were required to have a permit from the Indian agent in order to leave the reserve or kill their own animals for sale or food (of which the agent received choice pieces). He also fought to improve education, health, and welfare services on reserves.

Dreaver was made an honorary chief in 1966 at Fort Qu'Appelle and celebrated by an honorary dance performed by the Sioux Nation Dancers. In 1969 he was made honorary chief of the Federation of Saskatchewan Indians (FSI), and a lifetime member of the FSI Senate.

Senator Joe Dreaver passed away on the Mistawasis First Nation on February 10, 1978. At his passing his wife Evelyn received a telegram from the former prime minister, John Diefenbaker. The two men had known each other for over fifty years—Joe Dreaver

was a sergeant in World War II and served under Captain John Diefenbaker.

CHARLENE CREVIER

LILLIAN EVA DYCK (b. 1945) is a member of the Gordon First Nation. Her mother was Eva McNab, who was the sister of the late Senator Hillard McNab. Her father was Yok Lee Quan. She has one brother, Winston Quan, and a son, Nathan Dyck. Her parents

taught her determination and to use her abilities in spite of the stereotypical attitudes she faced in life.



Lillian, who is an associate dean in the College of Graduate Studies at the University of Saskatchewan, is a neurochemist. A full professor in the Neuropsychiatry Research Unit, Department of Psychiatry, she has done research on how antidepressants and antipsychotics affect neurotransmission; and presently she is investigating how these drugs might be therapeutically active by interfering with the processes of neurodegeneration. She was a member of a research team which developed and patented new drugs which may be useful in treating diseases such as Parkinson's, schizophrenia, and Alzheimer's. She has done research on alcohol metabolism in Saskatchewan First Nations and other races.

Lillian has written a number of articles on topics of equity for women and First Nations people in the sciences, and takes part in speaking engagements about these same topics to groups that range from grade four students to international conferences.

Honours bestowed upon Lillian Dyck include a House of Commons Citation in March 1997, as a role model for girls and women in science; a National Aboriginal Achievement Award in March 1999 for Science and Technology; a Saskatchewan Legislature Citation in April 1999 for being a role model for females and for First Nations in the field of science; a Saskatchewan First Nations, Women of the Dawn Award in October 2000, for Science and Technology; and a Woman of Distinction Award, Science, Technology & the Environment, YWCA, Saskatoon, in 2003.

Outside of her love for her career, Dr. Lillian Dyck enjoys spending time with friends, travelling, and bird watching.

CHRISTIAN THOMPSON WITH DR. LILLIAN DYCK

ROSE ALICE EWACK was born July 12, 1919, on the Cowesses First Nation. She is the eldest daughter of the late Antoine and Vitaline Lavallee. Rose became a member of the White Bear First Nation upon marrying Joseph Ewack in 1930, and together they had two daughters, ten grandchildren, twenty-six great-grandchildren, one great-great-granddaughter, and two great-great-grandsons. When she was eight years old, Rose attended the Marieval Residential School, and then the Qu'Appelle Indian Residential School. While in residential school, Rose excelled in academics and domestic training, and her love of singing gave her a position in the school choir.

Rose Ewack began her career as a day worker for local business people and prominent farmers in the Carlyle area. She was respected and well known for her trustworthiness and skill. In addition, she worked side by side with her husband on their small farm. In

1941, while her husband was at war, Rose continued to work in and out of the home to supplement the family income. After the war, Rose and Joe continued to do day and seasonal work in the Carlyle area. Rose also worked for the Department of Natural Resources at Kenosee Lake for ten years.

At the onset of establishing on-reserve band administrations, Rose became interested and involved in politics. Her involvement led her to become active in all aspects of community development. As a band councillor, her portfolio included Health and Education, and she served on various community committees. She also became the first Community Health Representative for the White Bear First Nation, as well as one of the first Indian Community Health Representatives (CHR) to be trained in Canada.

Rose was committed to better education of First Nations children, and was instrumental in the establishment of the White Bear Kindergarten School. Outside of her community, Rose continued to lobby for quality education by being active on other education boards (such as the Marieval Boarding School Board). Rose, along with Marianne Lavallee and Eugenie Lavallee, was successful in obtaining a monthly allowance for First Nations students. This incentive is still received by First Nations students today.

Rose also served as member of the board of directors of the White Bear Lake Resort, and went on to become the secretary for the Indian Resort Association of Saskatchewan. Her personal life reflected the perseverance and dedication witnessed in her professional life. She was very active in the Catholic Church, serving as president of the White Bear Catholic Church. Rose strongly believed in the Catholic faith; however, she maintained respect for the cultural and traditional beliefs

of the community. She encouraged her children and grandchildren to respect both ways of spiritual life.

Rose dedicated her life to the betterment of her community by caring for and providing support to people in times of celebration and crisis. In times of celebration, Rose actively participated in community events. In times of crisis, Rose and her husband were the first responders to provide support in tragic events. Rose was a midwife and helped with many births, and in the event of a death she was able to prepare the deceased to enter the spirit world.

Rose Ewack was honoured for her achievements by receiving the Mother of the Year Award in 1968. She was made a senator for the Saskatchewan Indian Women Association in 1970, served as chairperson for the Indian Women Senators, and in 1992 was a recipient of the Commemorative Medal for the 125th Anniversary of the Confederation of Canada in recognition of significant contribution to compatriots, community, and Canada from the Governor General of Canada.

In the late 1980s, Rose and her family moved to the newly re-established Ocean Man First Nation where Rose served as a trustee. Her extensive experience in community development, along with her contributions and expertise, were greatly respected. Rose remains a respected and admired elder for all First Nations in Saskatchewan, and many people still seek her knowledge and advice.

Rose Ewack's greatest lifetime achievement is reflected in the accomplishments of her children, grandchildren, great-grandchildren, and community. She has seen members of her family become social workers, teachers, administrators, councillors, child protection workers, casino management personnel, and world-champion dancers. And, she has

witnessed the growth and development of her community.

We honour and celebrate the lifetime achievements of Grandma Rose Ewack.

LISA EWACK WITH HER FAMILY

BLAINE FAVEL (b. 1965) is a member of the Poundmaker First Nation. He attended high school in Cut Knife and completed a Bachelor of Education degree while attending the University of Saskatchewan (1985). He excelled in academics, winning many awards and scholarships, including the University of Saskatchewan Undergraduate Scholarship (1985), the Indian Affairs Undergraduate Scholarship (1985), the Omar Bradwin Peters Scholarship, award by the Assembly of First Nations (1986), the Chief Poundmaker Scholarship (1986), the Chase Memorial Scholarship (1986), the University of Saskatchewan Undergraduate Scholarship (1986), and the Indian Affairs Undergraduate Scholarship (1986). Favel also attended the College of Law at Queen's University in Kingston, Ontario, where he received the Holden, Murdoch & Finlay Award for his outstanding performance in contract law. He was the first Canadian First Nations person to obtain an M.B.A. from the Harvard Business School, where he was the recipient of the Harvard Business School Global Initiative Scholarship.



Between university terms, Favel worked in Montreal as a Katimavik participant, as a recreation assistant with disabled and delinquent youth in Saskatoon, and in several research positions that led to two

terms as special research assistant to the minister of Indian Affairs in Ottawa.

Favel practiced law with the firm Bennett Jones in Calgary, following which he joined the legal team at the Assembly of First Nations. Favel entered politics and was elected chief of his home community, the Poundmaker Cree Nation, in 1992. Favel was elected grand chief of the Federation of Saskatchewan Indian Nations in 1994, and was re-elected for a second three-year term in October of 1997. During his first term he was instrumental in founding the First Nations Bank of Canada (which received its license February 24, 1997), in the formation of the Saskatchewan Indian Gaming Association, and in the establishment of the Office of the Treaty Commissioner. On January 9, 1998, just three months after his successful re-election, Lloyd Axworthy (then minister of Foreign Affairs), announced that Favel was appointed the federal government's first Counsellor on International Indigenous Issues. Favel tendered his resignation as grand chief and left for Ottawa. Upon graduating from Harvard, Favel joined the investment-banking group of the Royal Bank of Canada, where he worked in the energy division.

Favel has also held the position of vice-president of Value Creation Group of Companies, and has sat on the Board of Governors of Southern Alberta Institute of Technology.

CHARLENE CREVIER, WITH BLAINE FAVEL

JOE FERGUSON, Nupa Kikte, (1868–1952) was eight years old at the time of the Battle of the Little Bighorn. His task was to hold the warriors' horses. In 1885, when he fought with the Metis Resistance at Batoche, he fulfilled his dream of becoming a warrior.

From 1885 until 1911, he resided at Moose Jaw where he worked for a butcher named Ferguson. Thus he adopted his employer's surname as his own. Joe Ferguson was one of the five headmen who negotiated the terms for a Lakota reserve at Wood Mountain. From 1934 until his death in 1952, he was their chief.



THELMA POIRIER

ONEILL GLADUE was born in Meadow Lake in 1954. Gladue is proud to state that he was very fortunate to be raised by his grandmother. Growing up with his grandmother's guidance, Gladue has remained genuine in representing his culture, language, and historical roots. His first language is Cree, so when he attended the Meadow Lake Indian Day School he had to have other students interpret the assignments for him. By his third year, he was assisting them in their work. He attended the Meadow Lake School, and then spent two years attending the University of Saskatchewan. He is a family man with three sons, two daughters, and two stepsons. An avid outdoorsman, Gladue enjoys golfing, hunting, chuckwagon racing, and restoring classic cars.

As a young man Gladue worked as a carpenter, operated his own farm and, upon graduating from the University of Saskatchewan's school of Agriculture, became employed as farm manager with the Flying Dust First Nation. He was instrumental in developing the band farm, which is the only band farm still in operation in Saskatchewan. The proceeds from the band farm go to the membership in

areas such as paying utility bills for the elderly. Gladue was a co-owner with his brothers in the development and operation of the Gladue Brothers Trucking Company. In 1980/81 Gladue became a community development officer for the government of Saskatchewan, and in 1982 joined the Meadow Lake Tribal Council (MLTC) as executive director. Six months later he was elected the Meadow Lake Tribal Council's vice-chief. Gladue has been vice-chief for twenty-two years, and has recently been re-elected for another three-year term.

During his time as vice-chief, Oneill Gladue has achieved much in the area of economic development for the Meadow Lake Tribal Council, including the development or acquisition of companies in various sectors: CERES/MLTC Fertilizers Inc. (using a by-product of uranium mining as fertilizer for agricultural use), 1999; NorSask Forestry Products (sawmill), 1998; MLTC Northern Trucking Inc. (hauling wood chips from Prince Albert pulp facilities); Polar Oils Ltd. (operating an independent bulk fuel plant in Beauval and a card lock facility in Meadow Lake); and Mistik Management Limited (working in contract logging, trucking, construction, and reforestation). The Meadow Lake Tribal Council has also been involved in two joint ventures—a partnership with the Miskito Indians of Nicaragua to set up a local forestry venture, and a partnership with Trans Gas which involves extracting and storing gas in underground caverns.

Gladue has actively negotiated towards meeting concerns of his people. These have included bringing forth the first Treaty Land Entitlement claim and negotiating a process for the

development of twenty-five other First Nations' claims; participating in the gaming agreement negotiations with the provincial and federal governments; involvement in the biggest health transfer agreement with the Meadow Lake Tribal Council (MLTC) and federal government; and participating in self-government negotiations with the Meadow Lake Tribal Council, Meadow Lake First Nations, and the federal government.

Gladue's solid grasp of political and economic affairs—at all levels of government—has resulted in his appointment to many boards and commissions concerned with economic development and justice. He is chairperson for Saskatoon Cultural Center. He is participating in the development of a structure that will be home for First Nations artifacts in partnership with the Western Development Museum. This structure will be named the "Keeping House." Objects on display will be kept for recording and viewing the history and status of the First Nation people. Things will be kept for safekeeping for future generations and many artifacts that were taken and sold to other museums may be returned.

Gladue has been appointed to many boards and commissions of the FSIN, including: Executive Council; Saskatchewan Indian Gaming Association; Saskatchewan Indian Institute of Technologies; Economic Development Committee; and the Justice Committee.

Gladue has recently been appointed to the National Board for Indian Oil and Gas. He has also been a strong supporter of the summer and winter games, and is an active fundraiser in support of youth programming. He has an annual golf tournament that contributes all profits to youth at



risk, and is involved in enrichment projects that saw MLTC teams competing successfully in the winter and summer games. Gladue also participates in developing health, cultural, spiritual growth, and development programs.

CHARLENE CREVIER

RICHARD GLADUE is the current tribal chief of the Meadow Lake Tribal Council (MLTC), representing nine First Nations communities in northwestern Saskatchewan. Since 1994, he has been providing leadership and direction to the tribal council, through the guidance and support of the respective chief and councils, elders, and general membership of the Meadow Lake First Nations communities. He is chairperson for the MLTC Health and Social Development Authority, and also the Northern Inter-Tribal Health Authority (a partnership between MLTC and the Prince Albert Grand Council).

Gladue also serves as a board member for SaskTel, the Federation of Saskatchewan Indian Nations (FSIN) Executive Council, the FSIN Health and Social Development Commission, and Contigo (a non-governmental organization created by MLTC for the Nicaraguan Project with plans to set up a local forestry venture to benefit the Miskito Indians and create jobs in the area).

Gladue was chief of the Flying Dust First Nation from 1984 to 1994. During his ten-year tenure as chief of his First Nation, he represented his membership on issues related to

economic and social development, education, and political and fiscal relations. He was chair of the MLTC Health and Social Development Authority and the MLTC Economic Development Commission. He has also been a board member for the following: NorSask Forestry Products, a sawmill owned and operated by MLTC; Aboriginal Business Canada (ABC); FSIN Economic Development Commission; FSIN Health and Social Development Commission; Northern Medical Research and Development Committee; and the Provincial Health Council.

Gladue obtained his Diploma of Business Administration from the University of Regina. He worked as a band manager officer with Indian and Northern Affairs from 1978 to 1981. He has also been a council member of the Flying Dust First Nation for four years.

RICHARD GLADUE



JEAN GOODWILL-CUTHAND (1928-1997) was born in 1928 and raised on the Little Pine First Nation. Following the death of her mother, she was adopted by the Cuthand family. She married Ken Goodwill on November 28, 1965, and together they raised two adopted daughters. Her father was John Tootoosis, organizer of the New Union of Saskatchewan Indians (now the Federation of Saskatchewan Indian Nations). In 1982 Goodwill co-wrote a book on her father titled *John Tootoosis: A Biography of a Cree Leader*.

In the early 1940s, Goodwill pursued her high school education at the Saskatoon Bedford Road Collegiate Institute. During this time she contracted tuberculosis and was a patient in the Saskatoon Sanatorium. When she recovered she remained at the sanatorium as a nurse's aid, and later trained at the Holy Family Hospital in Prince Albert as a nurse,

graduating from the program in 1954.

Following graduation, Goodwill worked with the Indian and Northern Health Services in Fort Qu'Appelle, and then as head nurse at the La Ronge nursing station. At La Ronge she worked with a doctor and a public health nurse, often attending emergencies by bush plane or dog teams. She was crowned Fur Queen of the North at the 12th annual Manitoba Trappers Festival at The Pas. Stressed from her work in the north, she nursed for a year in Bermuda.

In 1962, Jean Goodwill became executive director of the Indian and Metis Friendship Center in Winnipeg, Manitoba, and it was there that she met her husband. In 1966, his work with the federal government took them to Ottawa, and while there she became an Indian Affairs co-editor of *Indian News*. She also helped develop the magazine *Tauwow*, encouraging First Nations people to write about their own affairs. Later, Goodwill became coordinator of the Native Women and Native Youth Program in the Secretary of State's Citizenship Branch. In 1978, she became a nursing consultant for the Medical Services Division, and was an advisor to Assistant Deputy Minister D. Lyall Black at Aboriginal Affairs. In 1981 Health and Welfare Minister Monique Begin hired Goodwill as a special advisor on Indian health, and before leaving office Begin was able to secure funding to set up the Native Alcohol and Drug Abuse Program. After three years in Begin's office, Goodwill became involved in the Indian and Inuit Nurses of Canada (now



SASKATCHEWAN ARCHIVES R. A. 1192
JEAN CUTHAND, REPRESENTING
NORTHERN SASKATCHEWAN AT THE PAS
TRAPPERS' FESTIVAL, 1959.

known as Aboriginal Nursing Association of Canada), and was president of the organization from 1983 until 1990. She was also head of the department of Indian Health Studies at the Saskatchewan Indian Federated College (now First Nations University of Canada), involved with the Canadian Public Health Association; founding member and past president of the Native Women's Association of Canada; and president of the Canadian Society for Circumpolar Health.

Goodwill was the recipient of many awards throughout her lifetime. In 1981, she received the Jean Goodwill Award, created in her honour by the Manitoba Indian Nurses Association; in 1986, Queen's University gave her an Honourary Doctorate of Law. In 1992 she received the Order of Canada for her contributions in the field of health, and in 1994 she received a national excellence award for her work in health services from the National Aboriginal Achievement Foundation.

Jean Goodwill spent her life working to improve the quality of life for First Nations people, active in introducing nursing programs and health clinics on reserves. She lived an incredibly active life, evidenced by many achievements, sustained by her desire to improve the lives of First Nations people. When she retired, she moved with Ken to the Standing Buffalo Reserve in Saskatchewan's Qu'Appelle Valley.

Jean Goodwill succumbed to cancer August 25, 1997, at the age of 69.

CHARLENE CREVIER

HAROLD GREYEVES (b. 1929) was born on the Muskeg Lake Reserve near Marcelin. He served as a role model, both as a farmer and as an extension worker, encouraging better farming practices on reserves. He completed grade eight (the highest grade offered), and then received his grade twelve through GED in 1970. As a young man, Greeyes worked on the family farm, on land his grandfather had broken before the turn of the century, and then worked in the lumber industry for five years in British Columbia. Greeyes returned to Muskeg Lake in 1960, and began farming and raising cattle. He served on the band council in 1962.

In 1969 Harold Greeyes began his career as a teacher and promoter of better agricultural practices on reserves. He was the first Treaty person in this work, and mainly worked out of the Meadow Lake, North Battleford and Prince Albert districts. He began his extension work with reserves through involvement in the federal Agricultural Rehabilitation and Development Administration (ARDA) program. Working in cooperation with the Federation of Saskatchewan Indian Nations (FSIN), the ARDA program helped establish the Saskatchewan Indian Agricultural Program (SIAP) in 1974.

Programs for First Nations farmers on reserves required an approach geared to the unique reserve circumstances. Greeyes' work in developing and delivering agricultural workshops, livestock courses, and other programs was influential in developing reserve land in the northwest and helping establish the value of the program for First Nations farmers throughout Saskatchewan. In the course of his career, he also prepared agricultural information to

be broadcast in Cree language on CJNS, Meadow Lake, and for about a year and a half did a Cree agriculture broadcast on CJNB, North Battleford.

Harold Greeyes was a popular worker in his field, and throughout his career he attended many specialized short courses given at the University of Saskatchewan by Saskatchewan Agriculture, and at a winter extension school at the University of Arizona in 1978 and 1981, learning new extension methods applicable in his situation. Greeyes was also active in 4-H programs, bringing this form of agricultural extension to First Nations youth.

Greeyes remains involved in the North Battleford community where he has lived since 1975. He was a North American Golf Champ (Seniors) in 1981, 1982, and 1983. He is the first Treaty person to serve as president of a Rotary Club, the North Battleford, where he has been a member since 1975. In 1985 he became a Rotary Paul Harris Fellow, an honour bestowed on him by his club, and in 1989 he served as district governor representative in Rotary District 536. In 1987, he attended a convention in Munich, Germany, as district representative for the Rotary Club's Polio Plus Campaign. Rotary International was attempting to raise \$120 million (US) for the eradication of polio in third world countries by 2005. For about ten years, Harold wrote for

the North Battleford and First Nation's *Free Press* (out of Edmonton) with co-columnist Jack Funk. Jack Funk is a noted educator and historian who served as education consultant to the minister of Education in Regina for four years. Re-runs of their past columns are still being featured. He was on the Citizen's Advisory Committee



to the RCMP from 1988 to 1992, and was director of Victims of Crime (in conjunction with the RCMP) from the program's inception in 1992 to present. On March 3, 2004, Harold will be recognized as a ten-year volunteer and founder of Victims of Crime, a police affiliated organization. Harold was director of the Saskatchewan Agriculture Food Council from 1994 to 2001 (based in Regina) and has also served as director with the North Battleford Chamber of Commerce for ten years.

Harold Greyeyes remains active in the Indian and Metis Friendship Centre in North Battleford and, though retired as agricultural extension assistant for the Saskatchewan Indian Agricultural Program, he continues to actively promote further development in First Nations agriculture in the northwest. In 1992, Harold Greyeyes was appointed to the Saskatchewan Agricultural Hall of Fame, an honour acknowledged by many of his friends, colleagues and peers.

Harold Greyeyes and his wife Estelle have owned their own home and lived in North Battleford since 1976.

CHRISTIAN THOMPSON AND HAROLD GREYEVES

MICHAEL GREYEVES was born to Jean (Swimmer) and George Greyeyes, and is a member of the Muskeg Lake First Nation. He is married, and he and his wife have a daughter. Greyeyes began dancing in Saskatoon when he was six years old, studying tap, jazz, and ballet. Excelling in ballet, he was accepted at the National Ballet School (NBS) in Toronto in 1977. He graduated in 1984, but continued on to complete two more years of advanced dance training before

joining the National Ballet of Canada as an apprentice. Greyeyes joined the company as a full corps de ballet member in 1987, and appeared in numerous classical and modern works.

In 1990, Greyeyes left Toronto to join choreographer Eliot Feld and his dance company (then called Feld Ballets) in New York City. As a soloist, Greyeyes appeared in a number of Feld's masterworks, including two roles that were created especially for him. During his time in New York City Greyeyes began to choreograph, and his first work was a play entitled *Glory of the Morning*. Working with non-dancers and actors, his interest in pursuing other forms of performances was awakened, and in 1992 he appeared in *Ancient Rivers*, a multi-disciplinary performance work. In 1993 Greyeyes retired from dance to pursue acting and choreography on a full-time basis. That same year he landed the role of Juh in Turner Network Television's *Geronimo*, and joined a talented young cast in the feature film, *Dance Me Outside*, playing the thoughtful and brooding ex-con, Gooch Lacroix. *Dance Me Outside* premiered at the Toronto International Film Festival, and was shown at the Sundance Film Festival (through invitation). The film remains on video shelves across Canada and the United States, a favorite of many.

Michael Greyeyes devoted much of the following year to performing in a number of plays, including a wonderful, sensual, portrayal of Nanabush/The Bingo Master in Tomson Highway's *The Rez Sisters*. In 1994, he also appeared as Frank in *The Hero*, and as a ghost dancer in Clement Virgo's *Rude* (a very artistic exploration of the turbulent,



dangerous life on certain Toronto streets). In the summer of 1994, Michael was invited to the Canada Dance Festival in Ottawa, where together with Cree artists Floyd Favel and Kent Monkman, he formed the dance company Tipiskaki Goroh. The company performed two pieces, both of which Greyeyes choreographed. In 1995, Greyeyes portrayed Crazy Horse in Turner Network Television's *Crazy Horse*, for which he received the honour of Best Actor in a Television Movie from First Americans in the Arts. Following this success, he landed the romantic lead opposite Janine Turner (best known as Maggie on *Northern Exposure*) in *Stolen Women: Captured Hearts*, and received his second Best Actor Award from First Americans in the Arts.

Michael Greyeyes continued to work on a number of other film and television projects, and in 1996 was asked to re-stage a dance theatre piece for children, from which *How a Promise Made the Buffalo Dance* (re-titled *Buffalo Jump*) was created. He also returned to Saskatchewan to interview elders, dancers, and singers, to learn how he might use traditional dance as the basis for a more personal form of choreography. These interviews became both a CBC documentary entitled *He Who Dreams: Michael Greyeyes on the Powwow Trail*, and a commissioned work entitled *songs*, for the Center of Indigenous Theatre in Toronto (1998).

Greyeyes' presence within both film and television continued while he completed a Master's thesis at Kent State University, graduating with an M.F.A. in May 2003. He is currently an instructor at Kent State University, teaching courses in multi-cultural theatre and acting, and was nominated for the prestigious Rockefeller Media Arts Fellowship. Greyeyes looks forward to a career in teaching, a career that will enable him to pass on to others what

his parents taught to him—belief in oneself and the unlimited possibilities life has to offer.

Whether through ballet, theatre, film, or television, whether as choreographer, grass dancer, or teacher, Michael Greyeyes is a young man who lives his life positively and full of energy. He maintains that whatever life brings, he will always be involved in the performing arts, perhaps moving into writing and directing.

CHRISTIAN THOMPSON

DAVID G. GREYEVES-STEELE (1914–1996) was born on December 31, 1914, on the Muskeg Lake Reserve near Marcelin, to George and Sarah (Arcand) Greyeyes. It wasn't until later in his life that he added his father's name, Steele, to his own. He attended the Lebret Industrial School from 1922 until 1933 and, while there, was an outstanding hockey and baseball player. David Greyeyes-Steele began farming on the reserve during the 1930s, but still continued to compete in hockey, softball, and soccer. An outstanding multi-sport athlete from an early age, it was in soccer that he gained his greatest recognition. Greyeyes-Steele was selected to play on the Saskatchewan All-Star team, and played against European touring teams in 1937, 1938, and 1949. In 1940 David enlisted in the Saskatoon Light Infantry and served in Europe until 1945 with the Canadian Army. He was the only Treaty Indian to be commissioned as an officer overseas, rising to the rank of



First Lieutenant. He received numerous decorations, including the Greek Military Cross, for his service in the Italian campaign. While enlisted, he was a member of the Canadian Machine Gun Reinforced Unit soccer team, winning the Overseas Army Championship in 1942. He also played on the Canadian team in the Inter-Allied Games following the war. After the war, Greyeyes-Steele continued to play and coach soccer, and once re-settled on the reserve following the war, he taught cadets in Marcellin. In 1958, David became chief of Muskeg Lake and, amongst his many accomplishments, started negotiations to bring electricity to the reserve, and was instrumental in implementing integrated education for band members. In 1959 David Greyeyes-Steele resigned as chief and accepted a job with the government. He worked as a regional farm director, was the first Indian to be appointed as a regional director with Indian and Northern Affairs, and held a number of other senior positions until his retirement from the Department of Indian Affairs in 1975.

David Greyeyes-Steele and his wife, Flora, raised two boys and six girls, all of whom benefited from his strong commitment to Indian education. On March 26, 1977, David G. Greyeyes-Steele, was inducted into the Saskatchewan Sports Hall of Fame for soccer and was an honorary life member of the Saskatchewan Soccer Association. He was named a Member of the Order of Canada in 1977 and received the Saskatchewan Order of Merit in 1993. David Greyeyes-Steele died on July 22, 1996.

CHRISTIAN THOMPSON

HUBERT GUNN (1933-1995) was a Saulteaux man from the Cowessess First Nation. He was born on November 6, 1933;

he passed away in August of 1995. Gunn's great-grandfather, Napaphinais, was a chief and scout during the 1800s. Napaphinais and a war party of twelve once escaped from a party of 200 Sioux warriors. The courage of his great-grandfather also flowed through Gunn's veins and resulted in his joining the Canadian Army to serve in the Korean War. Gunn was a paratrooper for the Princess Patricia Light Infantry. He served overseas and traveled to many places. Gunn was wounded twice and was awarded three medals from the army.



After the Korean War, Gunn published many short stories for various newspapers and magazines. One of his stories won him a prize from the *Calgary Herald*. It was an account of a night he spent in the trenches one lonely Christmas eve while in Korea. Gunn lived a traditional life, which brought him the opportunity to become a traditional healer and pipe holder. He was very community-minded and was elected to a councillor position on the band council for the people of his First Nation for over twenty years. He worked for the Federation of Saskatchewan Indians and for his First Nation on issues such as Treaty Land Entitlement and specific claims. Important among his accomplishments, Gunn and his wife, Noella, raised six children and one stepchild.

Gunn's eventful life came to a respectful end. He left doing what he loved best: dancing his traditional dance onto the other side.

RONI GUNN

EBER HAMPTON (b. 1942) was born to Eber Hampton Sr. and Evelyn Cowling in Talihina, Oklahoma, and is a member of the Chickasaw Nation. He has three siblings. He received his elementary and secondary schooling in the public school system, and graduated from Westmont College in 1964 with a Bachelor of Arts, *cum laude*, in Psychology.



Following his graduation, Hampton lectured classes such as "Psychology of Learning," "Psychology of the Exceptional Child," and "Culture and Personality." He also acted as co-director of a residential college program set up by Mankato State University to provide a "total educational environment" for students from the White Earth Reservation. Hampton was also the director of the Minority Group Study Center at the same university. While at Mankato State University, Hampton contributed to the work of many community-based First Nations organizations. In 1978, he received the Bush Foundation Leadership Development Fellowship, which is granted to individuals who demonstrate exceptional leadership skills. With that fellowship he attended Harvard University, and received his Ph.D. from the Harvard Graduate School of Education in 1988. Hampton's dissertation topic was "Steps toward a Native Theory of Education." Between 1982 and 1986, Dr. Hampton was the director of the American Indian Program at Harvard University, and was responsible for teaching Indian Education, providing student support, fundraising and administration, and working with members of the faculty and the community. It was there that he gained a reputation for bringing people together in a supportive environment, and contributing to the success of the people around him.

Eber Hampton moved to Alaska in 1986 where he was made an assistant professor of Education, the associate dean of the College of Rural Alaska, and the chairman of the Department of Education at the University of Alaska Fairbanks. Dr. Hampton came to the Saskatchewan

Indian Federated College (now the First Nations University of Canada) in 1991, and has contributed greatly to the development of the College in the past thirteen years of his presidency. He is a noted academic, who has exceptional interdisciplinary vision while keeping in touch with the traditional values of his own and other Indian communities.

Dr. Hampton has received many honours and awards, and his professional activities are far too numerous to note individually. In addition to his teaching and leadership positions, however, it needs to be mentioned that he is an accomplished author and former editorial board member of what is probably the world's most prestigious educational publication—the *Harvard Educational Review*.

He is married and has six children.

CHRISTIAN THOMPSON

CHRISTINE WILNA HODGSON (1935–2003) was a nurse, social worker, public servant, and native elder who rose from humble beginnings in northwestern Saskatchewan to a place of prominence on both the provincial and national stages.

Serving as a bridge between aboriginal and non-aboriginal cultures, her life spanned three careers and culminated with the Order of Canada six months before her death. Known by her nickname, Willy, she was born October

20, 1935, on the Sandy Lake Indian Reserve, now called Ahtahkakoop First Nation, 150 kilometres northwest of Saskatoon. Her leadership roles should have come as no surprise, considering that her family had contributed leaders on her reserve for generations. An older relative had been instrumental in setting up day schools on reserves in the Treaty No. 6 region so that Indian children could get an education without moving away from home to live in residential schools. Her mother, Agnes Pratt, graduated from Grade 12 at such a school, while her father, George Pratt, was a community leader, instrumental in spreading the Anglican church's influence on the reserve, as well as working as a store clerk and running a farm. While Willy spent much of her childhood on the reserve, the family actually had a home in the nearby town of Shell Lake.

In the 1930s, Willy's parents took the dramatic step of "enfranchisement," which meant giving up their Treaty Indian status so that they could vote and hire workers on their farm. It wasn't until 1985 that the federal government passed legislation allowing "enfranchised" Indians and their children to regain their status. Willy Hodgson was one of the first to apply.

Probably her biggest influence was her uncle, Canon Edward Ahenakew, an Anglican priest and scholar who attended medical school in the 1930s at a time when it was almost unheard of for First Nations people to do so. With his example as her guide, Willy decided to become a nurse, an attractive career that would also serve as a natural outlet for her desire to help her people. In 1953, she made the long bus ride to Portage la Prairie, Manitoba, where she enrolled in the Manitoba

School of Nursing. Finding enough money for the \$32 bus fare proved a daunting task, but her brother-in-law Ralph Greyeyes of Muskeg Lake took it upon himself to raise the necessary funds from the community. In Portage la Prairie, she met her future husband, English immigrant Bill Hodgson. After she graduated from nursing school in 1956, the couple moved to Vancouver for six months until returning to Portage la Prairie, where Bill joined the Canadian Air Force. The next ten years took the family to air bases across the country before they settled in Moose Jaw in 1967. During this time, Willy Hodgson worked as a psychiatric nurse and was able to fulfill her dream of helping her people by often acting as a translator between patients who could speak only Cree and hospital staff who could speak only English. She continued

to work as a nurse in Moose Jaw, but eventually, with four children still at home, decided to change careers, enrolling in the certificate of Social Work program at the University of Regina in 1970. For one semester she moved into residence in Regina in order to focus on her studies, coming home for the weekends. The provincial government hired her as a social worker in Moose Jaw following her graduation, and there she specialized in working with children with unusually difficult behavioral problems. In the late 1970s she joined the Saskatchewan Public Service Commission, putting her fluency in Cree to good use while working in native employment programs. Laid off in the 1980s as part of the massive government job elimination, Hodgson was quickly hired by the federal government's public service commission, again working in native employment. She also



traveled the country as a cross-cultural trainer, working with people such as federal deputy ministers and Privy Council staff. She was active in the Interprovincial Association of Native Employment, serving occasionally as its president.

In Moose Jaw, Hodgson was active in many groups, including victim services and race relations committees. She was also devoted to her faith, and sat on the national Anglican Church's council for native ministries. In the 1990s she was appointed to the Moose Jaw Police Commission. In 1994, Willy Hodgson was diagnosed with cancer, and it forced her to retire from the federal government. In 1996, however, the provincial government appointed her to the Law Society of Saskatchewan as an aboriginal lay-bencher, one of several non-lawyers who help conduct the society's business. She received many awards in health, First Nation culture and language, housing, employment, and law. Hodgson was named both Citizen of the Year and Woman of Distinction in Moose Jaw; received an Order of Merit from the province of Saskatchewan; and received the Order of Canada. Just before her death on February 14, 2003, Moose Jaw's housing authority renamed a prominent renovated seniors' complex the Willy Hodgson Life Enhancement Centre.

Everyone noticed when Willy Hodgson walked into a room. She was intelligent and attractive, and, according to Saskatchewan lieutenant-governor Lynda Haverstock, she "had the capacity to look around a room, find the person she needed to talk to and make them feel special."

BRUCE DYCK

CLARENCE IRON, "Tsi-Boy," a member of the Canoe Lake Band, was born in Beauval in

1961. His grandparents raised him in a home where only Cree was spoken. In the small community of Durocher Lake, Iron and his grandparents followed the traditional ways of the pre-Treaty Cree people, and lived mostly off the land.

Iron completed grade eleven at residential school where he became a strong participant in sports, setting records in track and field. He played for three Junior "A" hockey teams, the Nipawin Hawks, the Grand Center Oilers (an Alberta Junior Hockey League team), and the Hobbema Hawks. While attending a carpentry course at the Kelsey Institute, he played with the Special Men's Fastball League on the Deluxe Auto Body Team. In 1988 he received a Recreation Technology Diploma from the Saskatchewan Institute of Applied Sciences and Technology (SIAST) at Fort Qu'Appelle, Saskatchewan. Iron was instructing physical education at the Canoe Lake school when he was approached by the Missinipi Broadcasting Corporation in La Ronge to use his Cree language expertise. He has been with the corporation since 1992. Iron continued his education by receiving a certification in Radio Skills from the Missinipi Broadcasting Corporation at La Ronge in 1993, and in 1994 a certificate in Journalism from the Saskatchewan Indian Federated College in Regina.

Iron has been a broadcaster for Saskatchewan and Alberta junior league games, the North American Indigenous Games, and the Saskatchewan Indian Winter and Summer Games. He has participated in language festivals and career symposiums, and has visited schools as a role model to promote native languages and culture to northern youth. He has been asked to be the master of ceremonies for events such as high school graduations, weddings, awards ceremonies, fundraisers, and Aboriginal showcases. He was

also the ring announcer for a professional boxing match during the Saskatchewan Indian Winter Games. Clarence Iron's presence in the north has not gone unnoticed, for he was awarded the Journalism Category Award during the 2000 First Nations Awards held in Saskatoon. In his letter of support for Clarence Iron's nomination for the Journalism award, Marty Ballentyne, general manager of the Missinipi Broadcasting Corporation, defined "true journalism" as requiring "a commitment of heart, body, mind, and spirit that goes beyond the margins of the printed page and runs past the allotted air time." "The best of our communicators," he wrote, "become more than historians; they make history as well." Clarence Iron, Mr. Ballentyne concluded, "is doing just that," and is indeed a "true journalist."

CHARLENE CREVIER (AND THE CO-OPERATION OF
WOMEN OF THE DAWN)

TOM JACKSON was born on the One Arrow Reserve in Saskatchewan, and was raised in Winnipeg. He left school at fifteen and for the next seven years voluntarily lived on Winnipeg's back streets. This period in his life helped develop the solid foundation from which his decisions as a multi-talented entertainer and entrepreneur spring. Tom Jackson became a household name with his role as Chief Peter Kenidi in the television series *North of 60*, a role he was drawn to for the character's leadership qualities—qualities he himself displays. Jackson has appeared in a number of other series, including *Sesame Street*, *Street Legal*, *Star Trek: the Next Generation*, *Shining Time Station*, *The Campbells*, *Rita*

& Friends, and as storyteller Hector Longhouse in *Longhouse Tales*. Further theatre and acting roles include *The Ecstasy of Rita Joe*, *Dry Lips Oughta Move to Kapuskasing*, *Medicine River*, *Clear Cut*, *The Diviners* (Gemini nomination), *Loyalties* (Genie nomination), *Grizzly Falls*, and soon-to-be-released *Water Giant*. His strong bass baritone is widely recognizable as narrator of *The Snow Eater*, *Great Canadian Rivers*, *Chiefs*, *500 Nations*, and *Living on the Vertical*.

Tom Jackson the singer and songwriter has recorded twelve albums (two of which have received Juno nominations), and he acknowledges that while music is his first love, he feels his true calling is to help marginalized people ignored by the rest of society. As part of that calling he has become very well-known as the organizer of the Huron Carole benefit concerts. He describes the experience of these annual concerts as the joy of his life, and in addition to the time he donates, he also donates his share of sales from his seventh album, *That Side of the Window*. Over the last sixteen years, the concert series has raised over \$3.25 million dollars for the Canadian Association of Food Banks. Jackson's continued desire to help others affects almost everyone who comes in contact with him, and many individuals and organizations donate their time

and facilities to support his initiatives. Examples of such events are The Red River Relief Benefit (1997), which raised almost \$3 million for flood relief in Manitoba and Say Hay (2002) on CBC Newsworld, which raised \$1.8M for drought-stricken prairie farmers, and his many guest appearances on Saskatchewan's Kinsmen Telemiracle. Most recently, his collaboration with Calgary-based



PHOTO BY BILL BORGWARDT

industries to create Beef Relief (2003) provided cash and beef contributions for the Calgary Inter-Faith Food Bank.

Tom Jackson came face to face with a very tragic event in October of 1996, when a fellow *North of 60* cast member committed suicide. In response to this tragedy Jackson initiated the Dreamcatcher Summer Tour through contributions from Health Canada, Indian and Northern Affairs, several major corporations, and associates and friends. The sixteen-stop tour delivered a message of empowerment to communities suffering the loss of young lives to suicide, and so great was the response to their message that tours continued over the next eight years, reaching people in 130 reserve and urban locations.

Tom Jackson's desire to help others has earned him the David Crowchild Award, the C.F. Martin Humanitarian Award, the International Humanitarian Award, and the Saskatchewan Distinguished Service Award. He has also been appointed an Officer of the Order of Canada (2000) for his music and humanitarian work, received the Queen's Jubilee medal (2002), and was named one of Canada's best activists by *Time Magazine*. Jackson has been awarded honorary degrees at Laurentian, Winnipeg, Victoria, Trent, Lakehead, Calgary, and Lethbridge universities.

CHRISTIAN THOMPSON

LAWRENCE JOSEPH was born in a tent on the Big River First Nation Reserve in 1945. He is the youngest son of the late Ernest and Maria Joseph (his father passed away when he was a few months old), and he is fluent in both English and Cree. Educated first in a one-room schoolhouse on Big River, he later attended the Prince Albert Residential School. At age

seventeen, Lawrence Joseph reached the highest rank with the All Indian Air Cadet Squadron 590 (Warrant Officer II). He served in the 44th Royal Canadian Army Militia, Battery Artillery Unit, and also as a civilian instructor with National Defense. In 1964 Joseph received the Queen's Commission in the Royal Canadian Air Force Reserves. The Commission gave him the rank of Pilot Officer, but he was immediately promoted to Flying Officer. He is now a full-time member of the Royal Canadian Legion Branch #2.

In 1967, Joseph received a Business Administration Certificate from the Prince Albert Business College and, beginning in 1974, he went on to study social work, psychology, and sociology at the universities of Regina and Saskatchewan.

Lawrence Joseph was employed with the federal government for thirty years, fifteen of which he served in management. While employed at the Saskatchewan Federal Penitentiary in Prince Albert, he received commendations from the Solicitor General's Office for his assistance in saving the life of a fellow officer, and for preventing the escape of a dangerous offender. In 1992, he received the Governor General's Medal for public service. Lawrence Joseph has held several elected positions in the public service sector. He was elected as a trustee, and as vice-chairman, of the Prince Albert Public School Board of Education. He served two terms as alderman for Prince Albert, first in 1991 and again in 1995, and was appointed acting mayor in 1993, when Mayor Gordon Kirkby was elected as a member of parliament. Joseph is a licensed lay reader for the Anglican Church of Canada, a position he has held for the past twenty-five years. In 1996-97, he was also president of the Prince Albert and District United Way.

Founder and lead singer of the "Lawrence Joseph Band," he is well known throughout Saskatchewan for his musical talent, and in 1987 he was awarded Prince Albert's Entertainer of the Year Award. His talents were again recognized in 1996, when he received the Women of the Dawn Arts and Entertainment Award in recognition of his contributions to the Aboriginal entertainment industry. In 1996-97, he also hosted BBS-TV's *Showcase*, and co-hosted *Indigenous Circle*.



In October of 1997, Lawrence Joseph was elected fourth vice-chief of the Federation of Saskatchewan Indian Nations. Throughout his first year he held the Lands and Resources portfolio, and in 1998 he also accepted responsibility for the Federation's Justice Commission—which includes Saskatchewan Indian Gaming and Licensing (SIGL). Re-elected in 1999, Joseph began his second term, holding both the Justice, and the Health and Social Development portfolios, and sat as chairman for the SIGL Board. It was through his responsible and dedicated handling of the Justice portfolio that Vice-Chief Joseph played what one Saskatchewan deputy minister called "a large part in reshaping justice in this province." While holding this portfolio he raised national and international awareness on justice issues for First Nations people in Saskatchewan, and focused the world's attention on creating positive and lasting change. While in this position he was awarded the Queen's Medal, on Her Majesty's 50th Jubilee in 2002.

Re-elected in October of 2002, Joseph currently holds the Lands and Resources portfolio. He continues to chair the Indigenous Gaming Regulations Board (formerly

Saskatchewan Indian Gaming and Licensing), and is responsible for the Federation of Saskatchewan Indian Nation's Treasury Board, Saskatchewan First Nations Veterans, and the Dakota/Lakota Treaty Adhesion file. Joseph recently celebrated his thirty-sixth wedding anniversary, and is the proud father and grandfather of five children and seven grandsons.

RETA GUILBAULT

CLARENCE KAPAY (b. 1961). Best known for his diversity and draftsmanship, Cree/Saulteaux artist Clarence Kapay grew up on the Day Star First Nation from where much of the inspiration for his paintings is drawn. His upbringing has instilled in him an appreciation for nature, and he utilizes his work as a means of communicating his people's symbols, spirituality, and beliefs.

After graduating from Punnichy High, Clarence studied journalism through the Program in Journalism for Native People at the University of Western Ontario. He returned home and worked for a short time as a radio announcer, then began classes in business administration at the Saskatchewan Indian Federated College (now the First Nations University of Canada). It was during this time that he approached the editorial heads of the *Regina Leader-Post* about the possibility of introducing a cartoon panel, and his cartoon strip "The Generix" was born. The strip appeared in the *Regina Sun* from 1989 to 1994. Kapay switched majors, completed his Bachelor of Arts in Visual Arts (convocating in 1992), and took an additional year of business administration. In the spring of 1993 he came to a crossroads. He could either apply his

experience and degree towards an administrative role or gamble on making quick inroads in the art industry. He chose to give himself three months, produced thirteen paintings, sold ten, and has never looked back.

Kapay appreciates the recognition that art has brought him, but insists it is the challenge of experimenting with new styles and media that helps keep him motivated. He is continually changing and reinventing himself to avoid being pigeonholed in a particular style. His works range from representational to what he himself has termed semi-abstract. He enjoys painting landscapes, portraiture, and wildlife, and boasts that his heritage is probably the most significant influence on his work. Kapay strives to recapture on canvas those fleeting moments in nature like lightening, fog, or northern lights, but it is his attention to detail that ultimately draws one in. When viewing Kapay's "His Domain," "Red Coats on the Prairies," and "Visions," one is able to grasp the scope of his works and attain a small sense of what life might have been like growing up on the Day Star First Nation.

Clarence Kapay has accumulated several awards and achievements: the First Nations Arts and Entertainment Award (2002); the presentation of his painting, "Visions" to HRH Prince Charles during a Royal visit to Regina (2001); the selection of "His Domain" for the Ducks Unlimited Art Print Portfolio (2000); first place in the Animal Portraits Division of the "Reflections of Nature" Wildlife Art Competition and Exposition of the Saskatchewan Wildlife Art Association (1998); second place in a 1996 national art contest held by Peace Hills Trust; and the Tourism Saskatchewan Artistic Award of Excellence (1991) for creating awareness of Saskatchewan through an



artistic endeavor. His work adorns the dust cover of the book "Red Coats on the Prairies" (commemorating the 125th Anniversary of the RCMP), and has been featured in prestigious art shows in Canada and the United States, including the Buckhorn Wildlife Art Show, the Calgary

Stampede's Western Showcase, and Seattle's Pacific Rim Art Expo.

Clarence Kapay was born on January 4, 1961. As a child he enjoyed watching other people create works of art, but never viewed himself as an artist. Painting was something he felt he might do as a hobby in retirement. He moved to Regina in 1985, and in 2001 Clarence and his wife, Valerie, moved to Banff, Alberta, where Valerie pursued a career with the Banff Centre. Together they have two daughters, Shania (six years old) and Sierra (eighteen months). Clarence's mother is Shirley Kapay, his father is Steve Kapay, and he has a sister, Sandra, and three brothers, Aubrey (Ringo), Randy, and Wendell.

CHRISTIAN THOMPSON WITH CLARENCE KAPAY

IVY KENNEDY was born on the George Gordon First Nation, the eldest of ten children. She was born to Gordon Bitternose and Sarah Gordon. She attended the Muscowgan Residential School and various schools in Regina. She married Lamar Scales, and following their divorce she married Russell Kennedy and adopted his son Kyle. Kennedy has raised four children, all of whom live and work in Regina. Kennedy graduated from SIAST as a clerk typist with a certificate in accounting. She graduated from the Canadian Bible College in 1994.

Kennedy has held many positions, beginning her career in 1980 as an accountant with the Native court worker program. In 1982, Kennedy and her first husband persuaded the provincial government to assist them in establishing a group home for aboriginal youth. The Regina Native Youth and Community Services were developed and continue to operate today.

From 1982 to 1985 Kennedy served as executive director of the Regina Native Women Association; from 1986 to 1990 she was a corrections officer; from 1992 to 1994 she was an education consultant with Aids Calgary; in 1993 Kennedy founded both the Women of the Dawn Inc. and the First Nations Awards; in 1994 she founded the Awareness Training Program for Aboriginal Women; from 1996 to 1998 she served as director of the First Nations Employment Center; and from 1998 to 2004 has been acting director of Women of the Dawn Inc. In 2003 Kennedy also founded Indigenous Women of Saskatchewan.

Kennedy has served on many boards, including the First Nations' Women's Secretariat, the Friendship Center, Native Youth and Community Services, the Mental Health board, the Native Women's Association and the North Central Community Association.

CHARLENE CREVIER WITH ASSISTANCE FROM SONYA
SCALES, IVY KENNEDY, AND GLORIA KASIWATUM OF
WOMEN OF THE DAWN INC.

ERROLL KINISTINO. The first time I was fascinated by mass media I was about four years old. I was exploring behind my Great-Mushoom Gabe Belangers' large battery-operated radio. I turned on the switch and watched the lights go on in the tubes. The music was grand. The operatic voices were spellbinding. I

was inquisitive about this medium. In my imagination I saw "Jiminy Cricket" playing a cello backed up by a host of other crickets playing symphony.

When my mother was attending Bible College in Moose Jaw, my sister Lorna and I sang "Jesus Loves Me" to our Mushoom and Cookoom back on the Ochapowace Reserve. This was over the AM airwaves 800 CHAB about 1958, and they listened to our singing on the very same radio that had piqued my curiosity.

I also became curious about media when my sister Lorna and her classmates magically appeared on a local television show called "Profile." They danced in the CKOS studio in about 1960. I remember Mr. Sproxton, the Ochapowace farm instructor, putting up an antenna on the Kakisiway (Ochapowace) Day School roof and attaching the cable wires to the back of the television he had brought from his home to the reserve. The neighboring people were invited, and we watched some of our own Ochapowace students whizzing around the studio dance floor dressed in their cute outfits—Johnny Watson, Delbert Still and, of course, my sister, Lorna Kinistino. I don't recall the others. Mrs. Lorraine (McKay) Cope, our teacher in the one-room school-house, must have been as proud as we all were. It created much excitement and remains a cherished moment.

My father Lawrence was fond of listening to the radio in our two-room cabin (mud shack). We listened to religious shows such as Oral Roberts and Billy Graham. We listened to the CKCK station and heard Elvis Presley and Johnny Cash; when we eventually tuned in to CJME, we heard the Beatles. I particularly liked listening to the boxing matches of Floyd Patterson, Sonny Liston and Cassius Clay. I loved hearing "...from Huck with the puck,

along the boards over the blue line, a deke to the left around the Brandon Wheat King defense, a high blistering shot...he scores...." It was all so exciting—instant contact with the world outside the boundaries of the Ochapowace Reserve.

The radio had an incredible influence on our lives whether we knew it or not. These were the days when reserve homes didn't have electricity. The radio used neat old cell batteries, which were fun to take apart when they were dead and ready to be trashed. Radio dramas seemed silly to me, yet creatively entertaining. With our daily intake of news, weather, and sports, we were informed and entertained.

I remember attending an amateur talent show at our school and listening to P.G. Gunn. He played a Ventures tune called "Pipeline" on the guitar, and I actually thought he was the guy I heard on the radio. I mistook him for the tune called "Peter Gunn." His brother Sam Gunn was also known for his guitar picking. Sam played a tune by Chet Atkins called "Wheels." They really impressed me as a young boy. They provided a live flavour to the music I only heard on the radio.

In my teen years I started to like the guitar, and sang Bee Gees tunes, the Animals' "House of the Rising Sun," The Doors' "Light My Fire," Cream's "Sunshine Of Your Love," and music by Santana. Music was an interest that has become a lifelong love. I still enjoy it today—I even like some hip hop stuff like the Black Eyed Peas and Justin Timberlake's "Where is the Love." My interest in radio, however, has branched out to other forms of media such as news writing, creative writing, drama, film, and television.



Radio is a blast because it stimulates your imagination. I was a principal radio actor in a national series for CBC called "Round Point" in 1976 (Winnipeg), and I worked in a short production called "Night Drive," produced by Rachael Van Fossen (Regina). This was fun because I got to work with fellow actors Richard (Mudhen) Agecoutey and Debra Piapot. I've hosted some talent shows in the

far north—Southland and Reindeer Lake—and more recently Missinipe Broadcasting Corporation's Lac La Ronge Trapper's Festival 2004. Radio is so immediate. I loved listening to Clarence (Chaboy) Iron broadcast at the 2004 FSIN Treaty Hockey Tournament in a game between Ochapowace Thunder and Canoe Lake in Prince Albert: "Jamie Kinistino with the puck. Slap shot! He puts it upstairs where Cookoom keeps the cookies! Eeee! Ochapowace ties the game."

I studied radio broadcasting and journalism at the University of Western Ontario in 1980. I graduated in the Indian Communication Arts Program through Saskatchewan Indian Federated College in 1988. Although I never worked in the radio business regularly, as a performer, the option is available. With the advent of Community Radio 91.3 in Regina, the opportunity to get your voice out there is enormous. Also, 95.3 FM Okanese Radio "The Creek" is providing a unique variety of Aboriginal shows to Balcarres and surrounding areas.

My biggest opportunity to work in the mass media has probably been CBC's hit television series *North of 60*. Everywhere I go now, someone knows about this show and its success. It's actually quite phenomenal. I often hear comments like, "Hey, there's that guy

Leon from *North of 60*." It has been shown in eighty countries globally on cable and regular channels. It has been translated into several languages, including Spanish, German, Swiss and French.

As a person who came from being curious about my Mushoona's radio and wondering how my sister appeared on television when I was five or six years old, to now being recognized for my small part on *North of 60*, I feel I've been blessed to work in this creative field and am honoured to encourage fellow Native artists to consider media as a career.

ERROLL KINISTINO

ROSALIE GEORGINA KINISTINO. My name is Rosalie Georgina Kinistino (née Belanger). I am the great-granddaughter of Pierre Belanger, granddaughter of Gabriel Belanger, and daughter of Henry Alexander Eugene Belanger and Charlotte Agnes Belanger (née Favel). I was born on the Ochapowace Reserve on January 5, 1932, with the assistance of a midwife.

There were seven children born to the first wife of Alex Belanger. I had four brothers—Norman, Reynold, Ernest, and Robert John (Jack)—and two sisters—Vera and Mildred. My father had seven children with his second wife Eliza (Louison) Belanger: Joe (deceased, whose twin sister died at birth), German (deceased), Larry (deceased), Robert (deceased), Eugene (lives on Ochapowace with wife Molly), and Carol (deceased). I also have a brother who lives on the Kahakewistahaw Reserve—Henry (Isaac) Belanger.

I spent six years on the Ochapowace Reserve with my parents in a two-storey log house. I have many happy

recollections of growing up. There was lots of love, open arms, and hugs when needed. We had plenty of food at that time and lived off the land. My mother always had a garden of fresh vegetables, and there was plenty of wild meat—deer, fish, rabbit, ducks, geese, prairie chickens, partridge; for a treat, there was gopher. We also picked wild strawberries, raspberries, gooseberries, silver buffalo berries, rosehips, loganberries, cranberries, wild turnip, hazelnuts, and saskatoons. My grandfather made maple sugar and syrup as a special treat for his grandchildren.

We had a good well that supplied plenty of fresh, unpolluted water, and neighbors and passersby often stopped by our homestead to water their horses or for their own use. People traveled by horse and wagon, and our home was a stop and rest area. Many parents traveled past our home on their way to the Round Lake Residential School to visit their children who had been placed there to be educated and christianized.

My father was baptized a Roman Catholic, and was jailed because he personally chose to place his sons in the Protestant-run Round Lake Boarding School.

Along with many other children, I was placed in Brandon Residential School. I stayed there for eight and a half years. During the period I was in boarding school, my mother passed away. I was twelve years old then, and I never attended my mother's funeral. She was buried on the Kahakewistahaw burial grounds. I left school at sixteen years of age, and my first job was washing dishes in the old Broadview Hotel. Many native girls



worked there. It was a booming town then, and a regular stopping place for the CPR trains (which brought in plenty of business for the people of Broadview).

I was married in 1950 to Lawrence J. Kinistino and we had nine children—two sons and seven daughters. The last two children were twin daughters. I enjoyed being a parent, and it gave me great happiness to provide my family with shelter, food, clothing, and most of all love. I made a garden and canned food for my family. I worked for nearby farmers during the day, and supplied my family with the basics of life. Lawrence worked on the CPR. Our children were taken care of the best we could. As the years passed, my children were growing up and started to leave home, and I decided to submit my application for the 1983 Indian Social Work Education Program (ISWEP) that was offered in the Federated College in Saskatoon. I was accepted and two years later received a two-year certificate. I later returned for two more years and received a four-year Bachelor degree in Indian Social Work, graduating in 1995.

I am presently working for Ochapowace Health with the Ochapowace Abilities Network Program. I work with the physically and mentally challenged, and also assist with the Ochapowace Senior Center. The Senior Center has recently opened and we are currently developing programs of various ventures. My children are all leading successful lives and have families. I had the pleasure of raising my first grandson, James Kinistino, who is now married to Jennifer Pedemski. They are both successfully working in the film industry on APTN Television. James and Jennifer had a traditional wedding on the Ochapowace Reserve and a traditional Jewish wedding in Toronto (where they presently reside). I am truly blessed with the successes

of my children, my grandchildren, and now my great-grandchildren who are continuing to develop their skills and talents. For example, my six-year-old great-granddaughter, Zoey, is a singer.

ROSALIE GEORGINA KINISTINO

CHESTER KNIGHT (b. 1956), Cree member of the Muskoday First Nation, is a highly gifted singer, songwriter, musician, and performer. Encouraged by strong airplay and demand, Knight is moving forward as the major force in Canada's Native music scene. He currently resides in Saskatoon with his wife Brenda and seven children.

Knight spent his childhood years on the reserve with his father, David Knight, who was a great political leader, his mother Lillian Knight, six brothers, and two sisters. Throughout his childhood, his family and relatives would sing and dance in the evenings. This brought Knight to display an intense creative interest in performing. His talent manifested itself at an early age when he began to sing in school musical plays and church choirs and to dance at powwows. Around this time he would draw pictures of himself on stage performing in front of an audience. With confidence and encouragement, Knight entertained his family and friends while his mother played the organ. His parents gave tremendous encouragement for him and his siblings to sing in choirs and talent shows. In his adolescent years he moved with his family off the reserve and lived in various towns and cities. At fifteen years of age, Knight joined his two older brothers' band as a drummer.

Living in alien urban cultures, Knight experienced the harder edges of life and struggled to survive and make sense of it all. As he grew older, Knight turned to his elders for guidance

and knowledge, entering the path of learning and healing that is reflected in his music today. His decision to perform and record his songs grew from the realization that his music inspired others to have hope and to feel good about themselves. His lyrics and melodies are personal expressions of the struggles, mystery, and beauty of life on human and cosmic levels. He would remember his ancestors and write songs so that they would be remembered—songs about their prayers for future generations to lead healthy lifestyles and enjoy the creations of life. With respect and appreciation for his ancestral roots, Knight honours his heritage by his trademark of wearing a breastplate and an eagle feather in his hair.

In the spring of 2001, Knight became ill with a disorder that had stroke-like symptoms. His touring schedule for Canada and the United States was cancelled, except for one performance at the Native American Music Festival at Dine College in Tsaile, Arizona. Knight's performance that fateful night was moving and emotional. As his name was called on stage, and his opening song was playing, his wife assisted him to a waiting chair on stage. After a full recovery, Knight continued on with his music career in 2002.

Since he began his professional music career, Chester Knight has performed at numerous concerts across Canada and on the main stages at major festivals across Canada. He was named one of the fourteen Hottest Musical Acts in the United States (*Native Peoples Magazine* May/June 2002). Knight received numerous nominations and awards for his three albums, *Freedom* (1996), *Falling*



Down (1999), and *Standing Strong* (2002). He was nominated for three Juno awards (1996, 2000, and 2003), winning in 2000. He received the First Nations Award for Arts and Entertainment (2000), Canadian Aboriginal Music Award (1999) (2003), and Prairie Music Award (1999), and was nominated for a Western Canadian Music Award (2003) and a Native American Music Award

(2003). His most recent award is the Outstanding Musical Achievement Award (2004) by the First Americans in the Arts, North America's most established and longest-standing Native American Awards event. Knight released two music videos, *Victory Song* (1997) and *Pocohontas* (2001). *Pocohontas* was on regular rotation on Country Music Television and was nominated as the Best Music Video at the 54th Annual Yorkton Short Film and Video Festival. Knight will soon be releasing his third music video, *Love Fades Away* (2004).

Knight's most prestigious recognition was an invitation to be a guest performer at the First Annual Native American Grammy Nominee Showcase (2002) in Hollywood, California. The performance was showcased in the heart of Hollywood at the Grand Ballroom of the Kodak Theatre, home of the Academy Awards.

Knight's parents were his biggest influences and he would like to turn around and pass this down to his own children. While solo albums such as *Freedom*, *Falling Down*, and *Standing Strong* are the core of his work, Knight is working on a new album with his two oldest sons. He views this collaboration as an

opportunity to develop a new sound and maintain the relevancy of his music to this generation.

BRENDA KNIGHT

DAVID KNIGHT (1915–1985) was born April 10, 1915, in Moose Lake Mountain. He was raised on the John Smith Reserve (Muskoday First Nation) and married Lillian Umpherville in 1940. Together they raised nine children. Knight served in World War II. After his discharge from the army, he began his political career. In 1947 he was elected to council on the John Smith Reserve, and then was elected to his first term as chief in 1954. He served two terms as chief—from 1954 to 1956, and from 1959 to 1963.



In 1958 he attended a conference in Fort Qu'Appelle where the Union of Saskatchewan Indians, Qu'Appelle Independent Chiefs, and the Queen Victoria's Protective Association amalgamated to form the Federation of Saskatchewan Indians. David Knight was elected chair of the advisory board of the new organization, and following the development and ratification of a constitution in 1959, Knight was elected first vice-chief. In 1961, he became the second grand chief to be elected to the Federation of Saskatchewan Indians, and he served in this position until August 1964, after which he began to work for the Department of Indian Affairs, where he worked in various positions for the next sixteen years. On July 1, 1967, David Knight was

awarded a Centennial Medal in recognition of his valuable contributions to the nation.

Knight began working once again with the FSI in January of 1977, this time as an advisor. In subsequent years, he was appointed to the senate of the Federation of Saskatchewan Indian Nations (a restructured Federation of Saskatchewan Indians), was made a board member of the Saskatchewan Indian Cultural College in Saskatoon, and was an active member of the Indian Veterans Association. In his later years, David and Lillian retired to the reserve to run his business—the reserve's only store and gas station.

David Knight passed away on November 6, 1985.

CHARLENE CREVIER

ALPHONSINE (ALPHA) LAFOND (1926–2000), a Cree woman, lived through times of great change. In her life she held many titles; most important to her, though, were the titles without fanfare—mother, sister, grandmother, and member of a small, close-knit community with many relations and friends.

Alpha Lafond was born to Georgina (Greyeyes) and Bernard Venne at the Muskeg Lake First Nation, a small reserve north of Saskatoon. In 1936, as a young child of ten, Alpha traveled to Fort Carleton by horse and wagon with her parents to celebrate the 50th anniversary of Treaty No. 6. At this gathering, she listened to the chiefs and headmen talk about their treaty with the Queen. This experience instilled a lifelong commitment on Lafond's part to both the treaty relationship, and the oral history and knowledge of the elders about the treaty promises of Queen Victoria to the Cree.

Lafond was raised with strong values such as respect, honesty, and kindness. She attend-

ed St. Michael's Indian Residential School in Duck Lake from 1933 to 1942, where she made lifelong friendships with the students and nuns. With her education, her strong knowledge of Cree and English, and her outgoing yet modest personality, Lafond dedicated herself without question to the service of her community, and to the First Nations people of Saskatchewan and Canada, for more than forty-two years.



Alpha married Albert Lafond in 1953, and they were blessed with six children and eight grandchildren. In the early 1950s Lafond moved from the reserve to Vancouver where she worked as a waitress. An experience that stayed with her throughout her life occurred during a federal election. A patron said to her, "I guess you won't be voting, you're a native." When she returned to the reserve and was elected councillor in 1958, she lobbied T.C. Douglas and other leaders to have the right to vote extended to First Nations people. John Diefenbaker visited Muskeg Lake during the 1960 election campaign, and Lafond was pleased to finally see First Nations people vote alongside their neighbors in the communities bordering the reserve.

In 1960 Lafond was elected the first woman chief in the province, and the first female tribal representative for the Shellbrook Agency. In 1975, Lafond was the first First Nations woman to be appointed as a justice of the peace. She was honoured as Mother of the Year in 1986 by the Saskatchewan Indian Women's Association, was awarded the Saskatchewan Order of Merit in 1988, and was the recipient of the Canada 125 Medal in 1992. Alpha Lafond was appointed a senator

in the Federation of Saskatchewan Indian Nations in 1992, the first woman and, at her death, the only woman to hold that position. In 1999 Alpha was selected by the elders as chair of the senate, a great honour for her and for Muskeg Lake.

Lafond's house on the reserve was the first to have a telephone, and so was a gathering place for many people. She often took messages of bad news to be conveyed to community members, and even in those difficult times people remembered her for her kindness and warm hospitality.

Alpha Lafond never missed putting in a garden on Muskeg Lake, and raising chickens to feed her family. The harvest of her final garden in the fall of 2000 was a bittersweet moment for her family. The harvest was more than just the vegetables of her garden, however; it was a recognition of the paths broken by a modest, hard-working mother and grandmother, with the resolute belief in fairness to her people.

GEORGE E. LAFOND

HENRY LANGAN (1912–1990) was born on June 12, 1912. He grew up on the Cote Reserve. Langan served in the Canadian Armed Forces from 1941 to 1946, receiving a medal from the Battle of Britain, the Canada Medal, the Centennial Medal, campaign medals from England and Germany, and the European Campaign Medal. Released from the army in 1946, he farmed on the reserve until 1954. He served on the band council for approximately twelve years (until 1965–66). In 1966 Langan was elected treasurer of the Federation of Saskatchewan Indian Nations

(FSIN). He held that position until he retired in 1976.

Upon his retirement, Langan was presented with a plaque made of deer hide by Chief David Ahenakew in recognition of Langan's many years of service. Ahenakew noted that "Henry is dedicated to Indian people in the province and has worked unselfishly for many years for them." After his retirement, Langan began working on the Justice of the Peace Program with the Attorney General's office.

Henry Langan was involved with the Yorkton District Chiefs, spearheaded the formation of the FSIN Senate (of which he was appointed a member), and held the position of elder at both the provincial and national levels of First Nations political organizations. Langan received many awards, including the Citizen of the Year Award in 1976 and 1984. He received the Order of Canada in 1984.

Langan believed that the priorities of First Nations leaders should be not only education but also spirituality, which he called the "backbone of our Indian culture."

CHRISTIAN THOMPSON

MARY ANN LAVALLEE (1920–1999), who worked hard for many years to improve the quality of life on First Nations reserves, was born on the Cowessess Reserve on June 2, 1920. Her early education was at the Qu'Appelle Indian Residential School at Lebret. She graduated from high school and later qualified as a registered nurse at St. Boniface Hospital. She married Sam Lavallee and they established a farm on the Cowessess Reserve. They encountered great difficulty in attempting to build and modernize their farm, and in getting adequate education for their children. The Lavalles sought and began working for change. Mary Ann was a firm

believer in equal educational opportunities and in First Nations parents having a choice in making decisions affecting their children. She became the instigator and active supporter of the establishment of a home and school association on her reserve (participating from 1950 to 1967). She was instrumental in forming school committees on reserves across Saskatchewan and in encouraging kindergarten programs for the children—both of which were established by the Department of Indian Affairs in the mid-1960s.

Mary Ann Lavallee became interested in economic reform in 1960 as a result of the specter of bankruptcy hanging over their farm. Section 89 of the *Indian Act* prevents any First Nations farmer on a reserve from using land title as collateral for any kind of loan. This made it almost impossible for them to operate a modern farm. Forced to plunge into the political arena, they struggled through nearly ten years and three successive federal governments, involving several ministers of Indian and Northern Affairs. Alvin Hamilton, then federal minister of Agriculture, brought this issue into parliamentary debate after a personal visit to the Lavallee farm. Finally, in 1969, Mrs. Lavallee was invited to Ottawa to receive the personal signature of Jean Chretien (then minister of Indian Affairs and Northern Development) on documents that acted as loan guarantees by the Department of Indian Affairs. This policy change saved the Lavallee farm, and opened the door for other First Nations farmers.

For twelve years Mary Ann Lavallee travelled across Canada as an unofficial spokesperson for First Nations people seeking social justice and social reform, and she also travelled to Australia to speak to Aboriginal people there. In 1974, she was chosen by the Saskatchewan Indian Women's Conference as

Mother of the Year, and in 1978 she was appointed to the Science Council of Saskatchewan. Mary Ann Lavallee was honoured by the women's division of the Saskatchewan Department of Labor as one of the province's notable women in 1980, Saskatchewan's 75th Anniversary year. She received a medal for her outstanding service to her country from the Government of Canada, and in 1986 was nominated to the Saskatchewan Agricultural Hall of Fame by both the Cowessess Band and the Saskatchewan Indian Agricultural Program.

CHRISTIAN THOMPSON WITH CAROL LAVALLEE

JAMES LETHBRIDGE, Mato Luta (1905–1981), was a noted rodeo contestant and saddle maker from Wood Mountain. He was born in Moose Jaw, the son of Wanbli Sun Pagewin, who came as a child to Canada with her parents in 1877 (after the Battle of the Little Big Horn). James Lethbridge attended school in Moose Jaw and moved to the reserve at Wood Mountain in 1915. His first work was breaking horses, and he became an expert bronc rider, winning first prize at many rodeos (including Moose Jaw).

Along with his brothers, William and Peter, James Lethbridge began making saddles. In 1943, he worked for Eamor's Saddlery of High River, Alberta, to improve his skills. Lethbridge saddles are highly valued. In 1967, he created two saddles to commemorate the Centennial of Canada. Those saddles were included in the *Legends of Our Time* exhibit that opened in 1996 at the Canadian Museum of Civilization. They were purchased by the Saskatchewan Heritage Foundation and are part of the collection at the Wood Mountain Rodeo Ranch Museum.

THELMA POIRIER

PETER LETHBRIDGE, Hehaka Gleska (1900–1991) was a noted saddle maker and rodeo cowboy at Wood Mountain. As a child he lived with his mother, Wanbli Sun Pagewin, at Regina and Moose Jaw. In 1915 he moved to the Wood Mountain Reserve and lived there with his mother and brother James. He often worked as a cowboy on local ranches, and as a result took up the art of saddle making. The



first saddles he made were of rawhide with poplar wood trees. By the 1930s, he was making saddles of tanned leather for ranchers, rodeo contestants, and trick riders. In 1946 he and his brother William won

first prize at the Calgary Stampede and the Regina Exhibition for a saddle they designed and made. Saddles made by Peter Lethbridge can be viewed at the Wood Mountain Rodeo Ranch Museum.

During the 1920s, Peter Lethbridge competed as a bronc rider at rodeos in southern Saskatchewan, winning several first prizes. He was also an accomplished rope spinner and trick rider. Peter Lethbridge maintained a home on the Wood Mountain Reserve, and was a respected member of the band and surrounding community.

THELMA POIRIER

WILLIAM LETHBRIDGE, Wasu Mato (1895–1994) was a noted artist, saddle maker, and story-keeper of the Lakota Sioux community at Wood Mountain. He was the son of surveyor Charles Lethbridge and Wanbli Sun Pagewin (Julia). He was born in Regina in 1895, and received the name Wasu Mato from



his grandmother, Tasunka Topa Naunkewin (she came to Canada in 1877). As a child he lived with his mother at Regina and Moose Jaw, and from ages ten to eighteen he attended the Lebreton Indian School. After leaving

Lebreton he worked on various farms, and then filed a homestead at Wood Mountain in 1916. In 1929, he married Kathleen Noonan.

William Lethbridge began making saddles in the 1920s with his brothers Peter and James. The first saddles were made of rawhide, but later they were constructed of leather into which he carved intricate designs. In 1946, a saddle designed by William and made by Peter won first prize at both the Calgary Stampede and the Regina Exhibition.

As a young man William Lethbridge took a course in painting, and the subjects he chose to paint were significant events in Lakota history. One of his paintings, *Arrival of the Sioux*, is usually exhibited at the Wood Mountain Historic Site, and was featured in the "Legends of Our Times" exhibit at the Canadian Museum of Civilization. Other Lethbridge paintings are in private collections.

As story-keeper, William Lethbridge passed on the stories of the Lakota as told to him by his grandmother, and many Lakota historians have interviewed him. For his artistry, and for his willingness to share his cultural knowledge with all people in order to promote understanding in his community, William Lethbridge is remembered.

THELMA POIRIER

(IVAN) GUY LONECHILD is a Cree -Assiniboiné, born on January 31, 1973, at

Arcola. He is the eldest child of Colleen Lerat and Ivan Lonechild.

Lonechild grew up on the White Bear Reserve, located approximately two hours south and east of Regina. He identifies his beliefs as having developed from the combination of beliefs of the Sioux, Assiniboiné, Saulteaux, and Cree people who were forced by the federal government to live together on the White Bear Reserve. He has nurtured his strong beliefs in order to instill harmony within the hardship that that forced assimilation created among the peoples and their descendants, and looks to cooperation as a means of providing change for everyone who lives there today. Lonechild was told of the troubled era and profound challenges that occurred with the settling of the homesteaders on surrendered reserve land, and of the effect of the North-West Mounted Police on the region's development.

In the mid-1970s, Guy Lonechild was taught nursery school and kindergarten by the late Chief Laura Bigeagle (Ocean Man) in the old schoolhouse on the east side of the reserve. At an early age he developed into a responsible student with a strong work ethic. Rose Ewack, the community's health nurse, also helped mold Lonechild into the adult he became, through teaching the virtues of respect and honesty. Lonechild attended grades one through three at Carlyle Elementary School, and then in 1982 he attended Marievale Enterprise (Residential) School at Crooked Lake. He went back to Carlyle Elementary in 1983, and then once again attended Marievale in 1984.

It was in 1985 that Lonechild was able to go back to his community and attend school on White Bear. He also attended schools in Fort McLeod, Alberta; Tuktoyaktuk, Northwest Territories; Broadview; Mission,

British Columbia; and Melville—finally graduating from the White Bear High School in 1990. Lonechild attended Brandon University, and later successfully graduated with an Associate of Business degree from San Diego, California.

Guy Lonechild is the youngest person to be elected to the executive of the Federation of Saskatchewan Indian Nations, and is currently serving his second term as the second vice-chief. His sense of pride and determination helps him to lead with a balance of energy and vision. He is a new generation leader who has sparked a trend for sending younger, educated representatives from today's First Nations communities to the frontlines of First Nations government. Lonechild provides effective leadership within the Economic and Community Development Commission in which he serves, as well as in his new assignment to the Justice Commission. Lonechild's goals are to promote the development of young First Nations people to meet and succeed in today's competitive workforce; to increase access to much-needed financing programs; and to promote First Nations people in the small-business sector. Lonechild has secured the place of the Federation of Saskatchewan Indian Nations (FSIN) as a member on the federal Agricultural Policy Framework Committee; developed the First Nations Agricultural Council of Saskatchewan to meet the industry's focus on sound environmental and value-added goals; and developed First Nations participation in regional investment by way of the New Democratic Party's Action Committee on the Rural Economy. As First Nations communities stress the need for bringing economic prospects and youth initiatives together, Lonechild will also be responsible for implementing the Children's and Family Services Strategy, and in steering the

Saskatchewan Justice Reform Commission and the Stonechild Inquiry.

Prior to joining the FSIN executive, Lonechild assisted in the implementation of First Nations and Aboriginal Services at the chartered accounting firm Meyers Norris Penny to help address the business advisory needs of communities across the prairies.

Guy Lonechild is a proud husband to Leah, and father to six-year-old Darian. A proven leader who looks to positively affect the lives of First Nations people, he is proud to be profiled in a book honouring the First Nations people of Saskatchewan and their many accomplishments.

Guy Lonechild, Golden Eagle (who flies in the four directions for his people), is a man with a vision and a heart for his people.

LEAH AND GUY LONECHILD WITH CHARLENE CREVIER

MICHAEL LONECHILD, a Cree painter, was born in 1955 and raised on the White Bear First Nation Reserve in southeastern Saskatchewan. Lonechild's understanding of life in his community is reflected in his paintings and, while he captures the serenity and sentimentality that shroud the economy of the past, he also conveys the harsh reality of no running water, no electricity, cutting firewood in the bitter cold of winter, and hunting and trapping to survive. His images convey relationships between the spiritual and physical, the nostalgic and the realistic; snapshots of the imposing realities of oilrigs that now dot the land where he, like his ancestors, have hunted.

Michael Lonechild is a self-taught artist with an intimate understanding of his subject matter. He began drawing as he watched his father and uncle sketch at home and began painting when he was fifteen. At seventeen, while still attending the Gordon Residential

School, Lonechild's artistry was acknowledged in an article entitled "Indian Artists of Saskatchewan," in the *Saskatchewan Indian* (April 1974). After returning home from residential school, painting became a serious element in Lonechild's life. From the onset, he could sell his paintings for more than he could earn doing odd jobs. His first major break in the field of art came, however, from Father Joe Suroviak, a Catholic priest who was also something of an art connoisseur. Michael Lonechild was nineteen when Father Suroviak asked to see some of his work. Father Suroviak bought just about all of those first paintings he saw, and became Lonechild's manager (he remained so for the next four or five years). Father Suroviak underwrote the expenses for Lonechild's first art show in the Estevan City Hall, and Lonechild received the balance of the proceeds.

From that early start, Michael Lonechild, like Sanford Fisher and Allen Sapp before him, shared the world of his reserve with those who cared to see and feel it. Many people may share his intimate knowledge with life on the reserve prior to reserve modernization, but few have the ability to depict it with the clarity of Michael Lonechild. The cold of a winter day, an old man cutting and stacking wood, a handful of ponies grazing in the prairie sun, children being amused and taught by mother nature, an old woman hauling water, hunters bringing home their kill—Lonechild paints a living history of First Nations people as it was told to him, as he lived it in his youth, and in some cases, as it is today. Lonechild paints his memories and his dreams; he paints from his heart and the style with which he records and shares these images is breathtakingly beautiful.

Michael Lonechild has exhibited and sold his work in many art venues across Canada,

including the prestigious Gainsborough Art Gallery in Calgary. He spent several years in Calgary painting for different galleries, and spent some time in Toronto—where he discovered that the eastern market loved him as much as the western one did. Today, Lonechild does not travel as extensively as he did, but his art continues to. He remains in his community, and has served as a band councillor for several terms.

Lonechild did not have any formal introduction to the elements of painting. He dabbled in oil before settling on the medium he still prefers today—acrylics. Of his technique, he says it is "what people call 'overlapping style'; I paint over and over the same area to build up the mood." Lonechild feels that his art is a passion for him, and he is young yet in his art. "The really good paintings aren't even in reach yet. I feel that if I keep on with my art, I will become a great painter some day."

When approached by those who will argue authenticity of form, style, or history, Lonechild smiles and responds by asking in turn, "Who can question the visions and fantasies that I have of my people in days gone by? Who thinks they can tell me that my dreams and my experiences in my homeland are not real?"

Aside from his gallery art, Lonechild collaborated on a book with British Columbian poet David Bouchard. *Qu'Appelle* is based on a Cree legend and was published by Raincoast Books (2001). A second book, entitled *Hidden Buffalo*, was written by Rudy Wiebe and published in 2003. Lonechild illustrated approximately eighteen images for this story about a young boy who has a vision of where the buffalo were at a time of famine for his people. *Hidden Buffalo* won the Children's Book of the Year Award (2004) from the Book Publishers Association of Alberta (BPAA).

Michael Lonechild's paintings can be found in corporate, gallery, and private collections throughout North America.

MICHAEL LONECHILD AND CHRISTIAN THOMPSON

ALFRED MCARTHUR (1908–1998) achieved a grade six education, completing the highest grade offered at the Lebreton Residential School at that time. He was of the opinion that the more education one achieved, the better off they were in understanding the issues concerning their community. He was an excellent role model in motivating his children towards higher education and, without a doubt, was a primary reason for their success. McArthur participated in the politics of his community as a band councillor for many years, as well as a member of the White Bear/Pheasant Rump/Ocean Man Trust. The Trust Committee was established following the successful completion of their land claim (one of the first to be concluded in Saskatchewan), which McArthur actively participated in as an elder of the community. He continually expanded his understanding of the issues affecting First Nations people by reading and by attending conferences and meetings, and he witnessed dramatic change in the position of First Nations people within Canada during his lifetime.

Alfred McArthur contributed to the development of recent oil and gas policy underway with the White Bear First Nation, and was interested in studying changes in weather patterns. He believed that the patterns that exist today are unpredictable, not like when he was a young person, and that this unpredictability results from technological advancements. McArthur actively studied the doctrine of the Roman Catholic Church, and enjoyed comparing it to the beliefs of First Nations people. For

example, he observed the similarities in the use of incense and sweetgrass, noting that it was sweetgrass that was used in the Catholic Church on the White Bear Reserve. Alfred McArthur was a very spiritual individual who valued his traditional heritage while at the same time finding correlations and value between religions.

McArthur's life's work covered a number of different areas. He joined the Canadian Armed Forces, was stationed in Germany, and was discharged with the rank of corporal. He was involved with the rodeo circuit as a bronc rider, and with the powwow circuit as a dancer, singer, and master of ceremonies (in both Canada and the United States). He actively participated in powwows as recently as 1995, dancing during the intertribal to four drums (four songs) wearing the feather bonnet that had been given to him to honour ten years of service in a sundance lodge at Frazer, Montana. This bonnet was very special to him, and gave him energy and support to participate in the dance.

McArthur had many concerns for his people, feeling people do not pull together like they did in times past. Poverty, alcohol abuse, dependency, and boredom create social problems that need be recognized and addressed. In general, he felt that people do not exhibit enough respect for each other today.

Alfred McArthur's positive outlook on life influenced his well-being, and he demonstrated that aging is a natural process that does not have to be a frightening experience. He was a well-known and respected elder in his community, and much sought out for his knowledge and wisdom. He attended many social events and often led with the opening prayer. He was fun to be around, and enjoyed life. He had a strong sense of family commitment, and his ability and reputation were recognized well

beyond his local community. Together, he and his wife Elsie raised four children of their own, three grandchildren, and provided care for many other relatives.

Alfred McArthur passed away peacefully on May 14, 1998, with his family and friends by his side.

CHRISTIAN THOMPSON WITH THE McARTHUR FAMILY

IDA MCLEOD (1920–1982) was born to Peter and Mary Vandal (née Cardinal) on the Sandy Lake Reserve. She had twelve siblings: Robert, Georgina, Eva, Norman, Nora, Jane, Joel, James, Henry, Burt, Pauline, and Grace. Her father was a successful farmer, and his success afforded her opportunities for higher education. When McLeod was a young child, she became ill with a fever. Many children had died from this and her father made a vow to God that if she lived through her fever she would be given everything he had for furthering her education. She lived, and he fulfilled his vow.

In her teens, McLeod was selected to see the 1936 coronation of King Edward VIII. She began her university training in the 1940s, at a time when it was almost unheard of for a Treaty Indian, and indeed a woman, to pursue a post-secondary education. Throughout the fifties and sixties she taught in many schools, including Whitefish, and in the late 1960s she was principal of the James Smith School. McLeod completed her Bachelor of Education degree in 1971.

Ida McLeod, along with her husband John R. McLeod, was instrumental in the development of the Cree Retention Committee formed in the early 1970s. In 1973, she established the Indian Language Program at the Saskatchewan Indian Cultural College (now Cultural Centre), where she developed

curriculum and contributed to standardizing the Cree language and developing reading materials in the Cree language. Freda Ahenakew, to whom we owe a great deal, continued Ida McLeod's work upon her passing, and dedicated *Cree Language Structures* to Ida McLeod's memory.

NEAL MCLEOD

JOHN R. MCLEOD (1922–1980) was born on the James Smith Reserve to Abel and Maggie (nee Constant) McLeod. He had four siblings, Edward, Flemen, Lloyd and Louisa. His grandmother, Betsy McLeod (Kêkêhk-iskwêw, Hawk Woman) played a pivotal role in his upbringing, providing him a link to a time before reserves and treaties. John R. McLeod is perhaps best known for his work with the Saskatchewan Indian Cultural College from 1970 until his untimely death in 1980. Prior to his work with the College, John had been a driving force behind many of the school committees formed on reserves in the 1960s. In 1970, he was appointed as a co-chair of the Task Force on Indian Education, a study that sought to determine why there was such a high drop-out rate of Indian students from school, and what possible solutions could be put in place to improve this problem.

Throughout his life, John R. McLeod was committed to Indian control of Indian education. Indeed, Indian control of Indian education was the first arena from which elements of self-government emerged. In the backdrop of his father's political activism, and as a result of going to residential school (on the Gordon Reserve), John R. McLeod worked in earnest to help Indian people take control of their lives in the field of education. While some were devastated by the residential school experience, the experience only solidified

McLeod's resolve to survive as an Indian.

While continuing his work throughout the early 1970s in Indian control of education, McLeod's direction shifted somewhat in 1975. It was at that time that he was asked to be the chair of the Treaty No. 6 Centennial Commemorations. He became an earnest student of Cree traditions and spent a great deal of time with the Old Ones including the late Jim Kâ-Nipitêhtêw, who adopted McLeod as his own son.

John R. McLeod's early life took place in a time that was exceedingly difficult for Indians on the prairies, and he became committed to the revitalization of Indian culture, history, language, and traditions. Indeed, it was McLeod's work towards the control of Indian education by Indian people and organizations that laid the groundwork for many of the very positive developments occurring today.

NEAL MCLEOD

HILLIARD ALEXANDER MCNAB,

Opimihâw, (1916-1990) was a well-known chief of the Gordon First Nation in southern Saskatchewan. Of Cree and Saulteaux heritage, he was renowned for his astute leadership amongst his fellow chiefs, provincially and nationally, and also for his sense of humor.

Born on March 5, 1916, on the Gordon Indian Reserve to parents Samuel and Harriet (née Pratt) McNab, Hilliard was the sixth child with four brothers and three sisters. He lost his mother when he was about eight years old and he was put into the residential school on the reserve where he stayed until he was eighteen, working half-days in the fields and half-days in the classroom. It was there he met Doris Anderson, whom he married in

1936. Together they raised six children while McNab tried his hand at farming under the Indian Act restrictions. Eventually he became discouraged and began a political career when Chief John Fisher involved him in meetings between the Gordon's Council and the government's Indian Agent. He travelled to meetings around the province, often by horse and wagon, striving for recognition of his people's treaty rights. He was one of the founding members of the Federation of Saskatchewan Indians in the 1940s and 1950s.

Hilliard McNab was first elected to the Gordon Council in the 1950s, and eventually became chief in 1968. He was re-elected every two years until he voluntarily stepped down and ran for council in 1982. He continued on council until his death on August 28, 1990.

McNab negotiated the first joint tuition agreement in the province, between the federal Department of Indian Affairs, the Last Mountain School Unit, and the three bands within the Unit. This paved the way for First Nations representation on provincial unit boards. McNab was a founding member of the Saskatchewan Indian Institute of Technology and a member of the board until his death. His involvement in education led to his appointment as a member of the Education Council to

the provincial minister of Education. He was also a member of the Saskatchewan Human Rights Commission from its inception until 1982. He was a founding member of the Kinookimaw Beach Association and president of the board for several years.

In 1982 when he retired from being chief, he was appointed to the senate of



the Federation of Saskatchewan Indian Nations. About that time, McNab became involved in the early development of Wanuskewin Heritage Park. He saw it as an opportunity to encourage education of non-Aboriginal and Aboriginal people alike about the history and culture of the First Nations people of Saskatchewan. He sat on the Wanuskewin board until his death.

In 1984, McNab was honoured for a lifetime of devoted service to First Nations people by being made a member of the Order of Canada. In 1985 his wife Doris passed on, and McNab followed on August 28, 1990. Opimihaw would fly no more, but the creek at Wanuskewin Park was named for him and his family has created a scholarship for Saskatchewan First Nations university students, a fitting memorial to the chief who deemed education so vital to the betterment of his people.

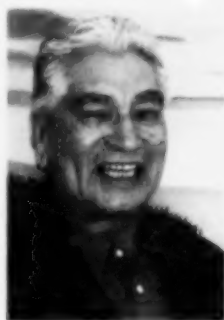
MIRIAM MCNAB

IVAN LAWRENCE MCNAB is a well-known First Nations entertainer from the Gordon First Nation. Born January 3, 1939, on the Gordon Indian Reserve, he was the second of ten children (six of whom survived) born to Hilliard and Doris (née Anderson) McNab. McNab's remaining two brothers, Melvin and Herbie, and three sisters, Irene, Gloria, and Barbara, are all younger than he. His boyhood was typical for the time and place; he had a lot of freedom which was often spent riding horses on the reserve. His father farmed in those days and they had all kinds of farm animals, including cattle and fifty horses, many of them wild. Each of the children

had his or her own horse. This lifestyle was cut short at age seven when Ivan was taken to the Gordon Residential School. He lived in residence off and on for a total of five years, living at home and attending day school when the residence had water problems. He left school at age fifteen, with his grade eight, and entered basic training with the Canadian Armed Forces. He left the army, married for the first time, and later continued his education by correspondence.

McNab remembers his first guitar that his father traded a load of wood for. He was too small to play it, however, and did not begin playing until he was in school. There he would watch the senior boys and would later sneak down during class to practice the chords he saw them play. Later, he accompanied William Bitternose who played the fiddle for dances, and whom McNab credits with helping him learn the guitar. Cousins Leslie and Joe McNab, and Wilfred and Art Anderson also helped. When McNab began to enter talent contests singing and playing guitar, it was clear that he had inherited a terrific singing voice and he recalls that both of his grandfathers, Samuel McNab and Joseph Anderson, were great singers in church.

Eventually McNab won a province-wide contest sponsored by the Co-op on the occasion of its anniversary in 1963. That led him to another large contest in celebration of the province of Saskatchewan's Diamond Jubilee (60th anniversary) in 1965. Local contests were held in every community, followed by regional contests, and eventually the eliminations lead to the final events that took place over two nights in Regina and Saskatoon. McNab won first prize, which was a trip to Hollywood and an



appearance on the popular television series, *Bonanza*. This cameo resulted in McNab becoming well-known and sought after as he travelled all across Canada with his Martin guitar. He travelled from the Maritimes to the West Coast and the Yukon. He played the major grandstands at the Regina and Saskatoon exhibitions and shared the stage with many top performers of the day. In 1966 he played a fundraising concert headlined by Buffy Sainte-Marie to save a huge rock from being flooded by Lake Diefenbaker. Their efforts were unsuccessful, however, and the rock, once a sacred place, was blasted with dynamite and some of the pieces were relocated.

McNab continued to entertain for dances while undertaking a variety of jobs over the years. Communications and public relations were his main field, and currently, he finds great enjoyment in working with community radio at Thunderchild First Nation, where he lives with his wife, Lillian. Still a great singer, it is his dream to share the stage and perhaps record with as many of his children and grandchildren as possible.

MIRIAM McNAB

FRANK MIRASTY, a member of the Flying Dust First Nation, was born in Meadow Lake on March 1, 1931, to James and Florestine Mirasty. He attended school at Delmas Residential School and completed grade eight. Mirasty married Neva Keeskotagon-Peychew and together they had eleven children, all of whom have excelled in school and in society. On November 9, 2004, the Mirastys will mark their 50th wedding anniversary through a renewal of their vows.

Frank Mirasty was in the army from 1950 through 1953, stationed in Germany and in Korea during the Korean conflict. After he

returned home Mirasty worked for farmers, in housing construction, with a concrete operation, and as a civil servant at the Indian Hospital in North Battleford. In 1969, he started his own cattle and horse operation on the Flying Dust First Nation, and also bought a school bus to make extra money to support his growing family. That same year he introduced hockey on Flying Dust, and became the coach and general manager. He also coached the Meadow Lake North Stars Senior Men's Hockey Team from 1970 through 1975.

From 1976 to 1982, Mirasty was chief of the Flying Dust First Nation. He had had to get permission to run in the election from his father who was chief at the time. Mirasty also sat in an advisory capacity when the *Indian Education Act* was developed for the Meadow Lake Tribal Council. The *Act* was written in English, Cree, and Dene. During the 1980s, Mirasty worked for the tribal council as coordinator for the Beauval Indian Residential School and as director of self-government for the Meadow Lake Tribal Council. While at the negotiation table, he also acted as the Cree interpreter between his people and the federal government. Chiefs had never been paid, but after negotiating with the Department of Indian Affairs chiefs were given a small salary, and Jean Crétien participated in the opening of the new band hall. Mirasty says that, after this, he "got a calling to become a minister, for as a chief and an individual, things started falling into place." After joining the ministry, Mirasty appeared twice on *100 Huntley Street* as a role model for Native people. He was asked by David Mainse, the program's host, to appear on his "Salute to Canada" tour. In 1993 Mirasty was ordained as a minister in the Fellowship of Christian Assemblies of Canada, and he now is pastor of the Flying Dust Full Gospel Church.

Mirasty is currently a member of the Police Management Board of Justice, and has been appointed to the Provincial Advisory Committee of Older Persons. He is elder/advisor to the Flying Dust Board of Education, and a board member of "My People International USA." On November 6, 2003, at the First Nations Awards Ceremony in Regina, he won the Lifetime Achievement Award. Asked to comment on this award, he stated, "Thank God, who made it possible to be able to get here."

CHARLENE CREVIER WITH FRANK MIRASTY AND
WOMEN OF THE DAWN INC.

MISTAWASIS (BIG CHILD) was head chief of the Sak-kaw-wen-o-wak Plains Cree. He was known by Crowfoot's people as "Piwapiskomostos" or "Iron Buffalo of the Plains," as, once, when chasing a herd of buffalo, Mistawasis' horse stumbled and threw him onto the horns of a buffalo bull. The bull threw him in the air, but he escaped without any great injury.

Mistawasis' people hunted the buffalo across the prairies until there were too few animals to sustain his people. This forced the band to find a new means of survival. Mistawasis was a practical chief and a man of vision and, along with his friend and ally, Ahtahkakoop, was one of the first to sign Treaty No. 6 at Fort Carlton in 1876. Mistawasis challenged those who hung back, refusing to sign, to offer a better solution for the survival of their people. Mistawasis said, "Our way of living is gone, there are no more buffalo, we have to find a new way to feed our people."

Mistawasis was one of four Cree chiefs sent east to attend the dedication ceremonies for the Joseph Brant Memorial in 1886. It is

said that he was so impressed by what he saw in eastern Canada, he wanted to learn all the white man knew about alternative ways to live. Mistawasis himself raised and lowered the flag presented to him by the government after he offered to defend Prince Albert against Riel. When he died in 1903 at more than 100 years old, his family flew the standard at half-mast.

It is said that none had a greater following than he did.

CHRISTIAN THOMPSON

RAY MITSUING was born in 1953 at Loon Lake, the eldest of ten children. He spent most of his childhood with his grandfather, and was taught the traditional lifestyle of living off the land—fishing, trapping, and hunting. While growing up, he was surrounded by elders who taught him much about life. He was blessed by their oral and visual teachings on aspects of life that included respect for oneself and the land. Ray Mitsuing became chief at the young age of twenty-four, and served in that position for sixteen years. Currently, Mitsuing is also a school bus contractor/driver with thirty years of driving experience. In 2003 he was awarded the Federation of Saskatchewan Indian Nations Sports and Recreation Award.

Ray Mitsuing is married to Josephine and they have four boys, all of whom know how to drive and take care of their horses. Mitsuing always travels the chuckwagon circuit with his family; his oldest son is one of the top outriders in the association. From chuckwagons to hockey, Mitsuing's life is filled with activities that are family-related. He has always had a love for horses. Even as a youngster, he would often be seen around his favorite animals. As time passed and he became more knowledge-

able, he became more skillful with horses and built a career in professional chuckwagon racing.

Mitsuing started out in thoroughbred chariot racing, and was a consistent winner. He was encouraged by elders in the community to move into the more challenging and competitive sport of thoroughbred chuckwagon racing. His many awards and trophies demonstrate his instinct and ability to pick and train the right horses. Nicknamed "the chief," Mitsuing is well-known throughout the chuckwagon association as a tough and consistent competitor. He has qualified for the prestigious Calgary Stampede for the last twenty-one years, one of only thirty-six chuckwagon outfits invited to compete for the ten days. He has been the only First Nations driver at the Calgary Stampede for the last three years, and he has the reputation of being one of the best chuckwagon drivers in the world. Calgary is the top show of the year with the biggest prize money, and in 1992 Mitsuing was the Calgary Stampede Aggregate Champion. He also ran twice in the winner-take-all dash at Calgary. Mitsuing is a four-time champion in Wyoming, holds eight track records, and currently is the Canadian Professional Chuckwagon Association champion of 2003 (a title he has held four times).

Ray Mitsuing is a dedicated and hard-working individual who sets goals and determines to accomplish them. He is easy to talk to and always has the time to share his knowledge with others—whether it concern hockey or horses. Mitsuing is a role model in the community. His winters are spent taking care of the horses, and coaching and helping out with the minor hockey program. Miles upon miles are placed on his vehicle transporting children to and from hockey practices and games. His words of encouragement are always voiced, no

matter what level of hockey is being played—from novice to elite.

JOSEPHINE MITSUING

ROY MUSQUA (d. 1981), a member of the Keeseekoose First Nation, married Nellie Brass in 1924. Together they raised five sons and seven daughters, and at the time of his passing he was the proud grandfather of eighty-four grandchildren and fifty great-grandchildren.

Musqua enlisted in the Canadian Armed Forces in 1944 and served for one year. He was discharged from the army because his feet could not adjust to army boots and blistered. When he returned to Canada he worked in a bush camp north of Pelly for two years, and then returned to Keeseekoose to start a mixed farm. He raised horses and raced them on neighboring bush tracks; he raised cattle when times were good (selling them when he needed money). Musqua did some trapping, worked in lumber camps in Alberta, and contracted as a house builder. As a young man, Musqua excelled in athletics. He was a bronco buster, soccer player, wrestler, and boxer, and became known as one of the best sprinters in the district.

Musqua was an avid sports enthusiast, travelling widely to Indian hockey games and tournaments. He was manager of the St. Philips Rangers for twenty-five years and led this hockey team to championship games in Alberta, Manitoba, and Ontario. Musqua also managed a baseball team called the Keeseekoose Royals for a brief period.

Roy Musqua served the Keeseekoose First Nation as chief for seven intermittent terms (a total of fourteen years), and served as councillor for sixteen years. Musqua was one of the leading forefathers in the formation of the

Federation of Saskatchewan Indians. Recognized as a senator in later years, he continued to serve his people.

Roy Musqua was a firm advocate of First Nations religion and culture. Warning against the erosion of First Nations traditions, he urged revival through teaching young people in the home environment. He loved to tell stories of Nanabush.

Musqua died in Yorkton on March 3, 1981, with graveside rites performed by the Kamsack Royal Canadian Legion. He was a husband, father, grandfather, and brother. Musqua spent his life crusading for the self-determination of First Nations people and served his people for thirty years.

CHARLENE CREVIER

GORDON OAKES (1932-2002)

was born on April 11, 1932, in the Cypress Hills on what is now called the Nekaneet First Nation. His parents, the late Abel and Mary Oakes, raised two sons and three daughters, Gordon, John, Josephine, Iona, and Mary.

As a community, the people of Nekaneet were isolated from other Nations, and as a result their language and spiritual beliefs remained strong. Having been grounded in a very strong cultural background, Oakes was a strong leader, spiritually and politically, within his own community and within the province.

Throughout his life, Oakes worked consistently in both worlds. He was the chief of the Nekaneet First Nation from 1958 to 1962 and from 1970 to 1992. He was also a strong advocate for resolving the Treaty Land Entitlement process, which he saw to its eventual conclusion. As an elder, he provided his unique and

well-respected cultural and historical knowledge to the treaty table. He also served as the elder of the Wanuskewin Heritage Park Board.

Oakes' life teachings and his belief in the spiritual and cultural teachings of his people were among the factors that led to the Nekaneet community being chosen as the location for Okimaw Ohci Healing Lodge. His advice to members of the Nekaneet and Maple Creek communities instilled in them the confidence to seek application with Corrections Services Canada for hosting the site of this facility for women.

A pursuit that was of utmost importance for Elder Gordon Oakes, as he was known, was to create the Treaty No. 4 flag. His dream and vision for this flag became a reality; it now flies proudly in many First Nation communities as a symbol of connectedness.

At the time of his passing on February 3, 2002, Oakes resided on the Nekaneet Reserve with his wife, Jean. He has three children, Irene Oakes of Saskatoon, Larry (Lisa) of Nekaneet, presently the chief of the Nekaneet First Nation, and Colin of

Nekaneet. He has numerous grandchildren and adopted family members.

IRENE OAKES



ELIZABETH OGLE, Toniya Wakanwin (1895-1994), was a holy woman for a community of Hunkpapa Lakota Tenton First Nations who chose to live in Canada after the Battle of the Little Big Horn. Her parents, Okute Sica and Tasunka Nupawin (John and Emma Lecaine) were children when the Lakota took refuge in Canada in 1877. Ogle

was born at Wood Mountain during the Moon of Ripening Berries (July), and in a traditional ceremony an elderly Lakota woman, Anpetu Wastewin (wife of Lean Crow), named her Toniya Wakanwin (meaning Holy Breath). The rest of her life was spent in fulfilling her name.

When Ogle was a child she lived near Moose Jaw in winter in a tent with her family, and camped at Wood Mountain in the summer. As a child she looked after two younger brothers while her mother worked in Moose Jaw. By the time she was a young woman, she had learned the creative arts of tanning and beading as well as the practical arts of cooking, sewing, and quilting. She always maintained her Lakota language and took part in Lakota ceremonies.

In November of 1913, she married James Ogle, a rancher at Wood Mountain. While she helped with round-ups and ranch work, she was most noted for her generosity toward those who were destitute or suffering. At the Wood Mountain Stampede, she ran a booth for about thirty years, and often fed the cowboys who were down on their luck. When asked what she did if a white person came to her door she said, "I invited them in and fed them."

As a grandmother she turned to the art of beading. She tanned deer hides and designed hundreds of pairs of moccasins and beautiful dance costumes. Every pair of moccasins was different, as the designs were gifted to her through dreams. While she stitched the beads to the moccasins she told her grandchildren special stories, the legends of her childhood. Some of them are written down in Andrew Suknaski's book, *Octomi*. As well, she shared her Lakota heritage with hundreds of school children, children from Camp Woodboia, and with her community.



For her generosity she was honoured at a rally of the Roman Catholic Diocese of Gravelbourg, and then in 1973 by an invitation to dine with the Queen. For her promotion of the Rodeo-Ranch Museum, she received a Saskatchewan Volunteer Recognition Award. In 1990, at

the 100th Anniversary of the Wood Mountain Sports and Stampede, the RCMP Musical Ride was performed in her honour. In 1993, at a gathering of First Nations from across North America (held in Moose Jaw), the dances were dedicated to her. The Wood Mountain Rodeo-Ranch Museum houses many paintings, drawings, photography, and literature that honour her as a Lakota ranch woman.

THELMA POIRIER

JEAN OKIMÂSIS was born Jean Lillian Littlechief of the White Bear First Nation on November 12, 1938. Her father, Dawson Littlechief, of Cree and Nakota descent, and her Cree mother Lillian (Still) raised Jean as a fluent speaker of her first language, Cree. She had an older sister, Elizabeth, two years her senior, and a younger brother, Michael, born ten years her junior, who still lives in Carlyle near White Bear. Okimâsis received her elementary schooling at White Bear Reserve, beginning in a nearby Protestant school, but soon moving to the reserve's Catholic Church and then to the newly built St. Francis Catholic School. Each change required further travel to attend school and most of her elementary schooling required a walk of three-and-a-half miles to the Catholic school and back again each day—even on the short, cold Saskatchewan winter days. For high school, she moved to the residential school at Lebret.

However, homesickness and illness kept her from progressing that first year, so that she went to class in the morning and helped the Sisters with sewing or with food preparation in the kitchen. She also had to return home before exams in her second year upon the early passing of her mother. She completed high school in Lebreton in 1957.

In the fall of 1957, Okimâsis began a nursing course at St. Boniface Hospital in Winnipeg, but left that November to return to Saskatchewan and marry Gilbert Bellegarde of the Little Black Bear Reserve. Together they established a successful farm household, adopting four-year-old Anthony in 1962 and 3-month-old Lisa in 1969. In the mid-1970s, Okimâsis worked as a teaching assistant at the neighbouring Peepeekisis First Nation school, where fellow workers encouraged her to pursue post-secondary training.

In 1978, Okimâsis decided to further her own education, enrolling at the University of Regina and pursuing a B.A. degree in Psychology. Along the way, she found a new pride in her first language, Cree, and an aptitude for its study and teaching. Through the course of her studies she also graduated from student to teaching assistant for the Cree language classes that were being taught by the late Anna Crowe. After completing her degree in 1981, Okimâsis was employed for one and a half years with the John Howard Society. However, she gladly returned to her life's calling in December 1982, when Dr. Ahab Spence invited her to come to teach at the Saskatchewan Indian Federated College (SIFC). She was hired at SIFC, and began her full-time career as a specialist in the Cree language, as both a fluent instructor and as a curriculum designer.



In those early years at SIFC, the Indian Languages program, coordinated by Dr. Spence, consisted of a few Cree and Ojibwa courses, offered under the Indian Studies Department. Okimâsis became the guiding force in the establishment of Indian Languages as a full department, becoming the first head (1985-1988). As part of this, she spearheaded the creation

of the first and only full degree programs in First Nations languages (Cree and Ojibwa) offered in Canada. This involved the development of quite a number of new Cree courses, as well as the production of materials for the established ones. Early on, Okimâsis produced a textbook, workbook, and language tapes for use in the introductory Cree classes. She continued to refine this work, and eventually also incorporated materials from her former student Solomon Ratt, to produce *Cree, Language of the Plains*, the foremost Plains Cree language textbook, workbook, and tape set. After seven editions printed at SIFC, these were finally published by the Canadian Plains Research Center in 1999 and received two Saskatchewan Book Awards nominations for that year in the categories of First Nations Publishing and Publishing in Education. These materials are now widely used for Cree courses throughout western Canada.

In 1992, Okimâsis was seconded for a year to work for Saskatchewan Education and, during this time, she became the chief writer on the Saskatchewan Education K-12 Curriculum Guide for Teaching Aboriginal Languages (1993). In 1998 and 1999, she became the technical editor for the Western Canadian Protocol (2000), a First Nations Languages curriculum project encompassing the Education departments of British Columbia,

Alberta, Saskatchewan, Manitoba, and the Northwest Territories. She is recognized as one of the foremost Aboriginal language educators in Saskatchewan and has spoken at national and international conferences on the state of First Nations languages in Canada. Okimâsis has also long been active on the Saskatchewan Cree Language Retention Committee, serving as co-editor of their quarterly newsletter, *ahkami-nêhiyawêtân* (Let's Keep Speaking Cree). In the year 2000, she was recognized for her contributions with a YWCA Woman of Distinction Award in Arts and Culture. In accepting the award that night, she expressed her passion for her language with the following words: *mistahi ninanâskomom anohc iyikohk ê-kistêyih tamêk ninêhiyawêwin, nipikiskwêwin, ayisk êkota anima kê-pimohtêmakahk ninêhiyawêwin* ("I am grateful tonight that you honour my language, the Cree language, because it carries my culture and reflects the culture of my people.")

This time of accomplishment was also a time of transition in Okimâsis's personal life, as she was divorced from her first husband. It was at this point that Jean Okimâsis reclaimed her family name, although, with the blessings of her paternal uncle, she uses the original Cree word for Littlechief, *okimâsis*. This was another indicator of her great respect for the language of her family and her people. As such, she continued to contribute to many projects requiring expertise in Cree, often involving teamwork with her colleagues and students. Okimâsis remained an active force in the Indian Languages Department at SIFC, returning to the position of department head in the fall of 2001. At the end of December, 2002, Okimâsis took early retirement from SIFC after completing twenty years of service with the college on the verge of its relocation

to the long-dreamed-of new building and its change of name to the First Nations University of Canada. Her contributions were a large part of the growth of SIFC into a full-fledged University-level institution with a national and international reputation for excellence.

Currently, Okimâsis, with her husband Arok, runs the Cree-language consulting business *miywâsin ink*, specializing in transcription, translation, transliteration, and editing. She has completed projects for numerous private and public agencies, at the municipal, provincial, and federal levels. She continues to participate in Cree retention projects and to give presentations on the importance of Cree literacy and the standard Cree writing system. Her love and respect for her language remain her defining characteristic and will undoubtedly form her lasting legacy.

AROK WOLVENGREY

JOHN OKUTE (LECAINE), Woonkapi Sni (1890–1964), was the oldest son of Okute Sica and Tasunke Nupani, who came to Canada with Sitting Bull's band. John's birth was registered under the name of his mother's first husband—Lecaine.

From 1899 to 1906, John Okute attended the Regina Industrial School where he learned the practical skills of farming and carpentry. More importantly, he became proficient in English, a skill that enabled him to record



the stories of his Lakota people and their early years in Canada. At the age of sixteen he journeyed on horseback with his father from the Frenchman River to the Big Muddy, and visited more than forty sites relevant to Lakota history. He later mapped the sites and left an explanation of their significance. These records, and many others, can be found in the Saskatchewan Archives.

In 1909 he homesteaded at Wood Mountain under the name John Lecaine, and when the Wood Mountain Reserve was granted in 1911, his homestead was in the middle of it. He surrendered his homestead to the reserve in 1952, at which time he became chief.

THELMA POIRIER

LEO JOSEPH OMANI was born on the Wahpeton Dakota First Nation north of Prince Albert in January 1955. He was raised by his mother and her extended family, and was cared for by his Cree relatives on his father's side from the Green Lake area. Dakota was his first language until age six when he was sent to St. Michael's Catholic Residential School in Duck Lake. There he was introduced to the English language, and he also learned some Cree from the other students. His learning of languages was encouraged by his mother Edith, who spoke four languages.

Omani was part of the last generation from his community to attend residential school, and was also among the first generation to experience integration into the provincial schools. He graduated from grade twelve at St. Mary's High School in Prince Albert in 1973. Omani described this first experience

with integration as causing a culture shock both for the Aboriginal and non-Aboriginal children and parents. But he also recalls that it promoted the establishment of relationships between the two groups. Most importantly, he suggests that it inculcated a strong desire among members of his generation to assert community control over education.

Omani's graduation from high school coincided with the beginning of the devolution process at the federal level, with the Department of Indian Affairs gradually transferring responsibility for program administration and delivery to individual First Nations or Tribal Councils. After working on the band farm for a year he was hired by the Department of Indian Affairs, first as a social services administrator, and then as a high school guidance counsellor for Aboriginal students in Prince Albert. In 1978 he left the Department of Indian Affairs to work for the Wahpeton First Nation as education coordinator,

assisting the band in assuming control over elementary education. The following year he was hired by the Federation of Saskatchewan Indian Nations (FSIN) as an Indian probation officer, working as a liaison with the provincial justice system to develop pre-sentencing reports to assist Aboriginal people who were encountering trouble with the law.

In 1981 Omani ran successfully for chief of Wahpeton, and was one of the youngest individuals ever to serve in that capacity in any First Nation in Saskatchewan. During his three-year tenure, much was accomplished. Most significant was the establishment of a portfolio system to rationalize band administration, the creation of the Wahpeton personal loaning system (which allowed band mem-



bers to secure a line of credit with banking institutions), and securing the provision of a natural gas service for the reserve. In his capacity as chief, Omani was also involved in the FSIN's creation of a province-wide Tribal Council structure and with the development of the FSIN *Convention Act*. After his term ended, Leo served as director of public relations for Saskatchewan Indian Nations Development Company for just over a year and then enrolled in the Indian Teacher Education Program at the University of Saskatchewan where he received a B.Ed. in 1990. In 1992 he completed his Master of Education degree in the Indian and Northern Education Program at the University of Saskatchewan. Following the completion of his Master's degree, Omani served as the assistant director of Education for the Prince Albert Grand Council from 1993 to 1996 with the responsibility for developing post-secondary, technical, and vocational programming for the ten member bands.

A second three-year term as chief of Wahpeton First Nation followed from 1996 to 1999, during which some further major developments were initiated. These included the construction of a spiritual healing lodge and a new subdivision with water and sewer treatment plant, fire hall, and twenty houses; the creation of an investment and small business fund to assist micro-business; and the negotiation of one of the first reciprocal tuition agreements with the Saskatchewan Rivers School Division. Upon completing his second term as chief of Wahpeton, Omani ran unsuccessfully for the position of grand chief of the Prince Albert Grand Council. Since then, he has operated Black Elk Consulting and in 2002 he began working towards a doctorate through the Interdisciplinary Graduate Studies Program at the University of Saskatchewan.

Leo Omani has accomplished much in a relatively short period of time. As a member of a transitional generation of Aboriginal people, Omani has retained many of his cultural traditions and his heritage, but he has also achieved educational and professional parity with the larger society. He has evidenced a strong determination to regain political autonomy for his band and for other First Nations groups within Saskatchewan.

MICHAEL COTTRELL

DELIA OPEKOKEW is a member of the Canoe Lake First Nation. Her parents, Marguerite and Jules Opekokew, were hard-working individuals who were not only hunters, fishers, and trappers, but also operated a farm. Opekokew started working with her parents on their various projects during the summer months, starting when she was about ten years old. Her father was still trapping at age eighty-three; he passed away when he was eighty-eight years old. Her mother, at eighty-eight, is still cleaning and tanning hides, and doing beadwork. Delia markets theoccasins her mother makes. Delia Opekokew attended residential schools from kindergarten to grade twelve. She was at the Beauval Indian Residential School for her elementary grades, and attended the Lebret Residential School for high school.

In 1967, Opekokew was the first woman elected to the executive of the Federation of Saskatchewan Indians. From 1968 to 1973 she worked as an administrative assistant to Buffy Sainte-Marie for the creation of the Native American Center of the Arts, New York City; organized the "Indian Days" at Ontario Place in Toronto; was the real estate agent and program organizer for Kinew Housing in Winnipeg; narrated for "Sunday A.M." Indian

Legends, CBC, Toronto; and was the organizing secretary for the Native Development Fund, Indian-Eskimo Association of Canada in Toronto.

Opekokew attended the University of Winnipeg for her undergraduate studies, and received the University of Winnipeg Bursary for First Years Arts with Distinction. She obtained her Bachelor of Laws degree from Osgoode Hall Law School at York University in 1977, and was called to the Bar of the province of Ontario in 1979 and the Bar of the province of Saskatchewan in 1983. She was the first aboriginal to be admitted to those law societies.

Opekokew practiced family, criminal, and First Nations law from 1979 to 1980 as a partner in the firm of Zlotkin & Opekokew in Toronto. She was counsel to the Federation of Saskatchewan Indian Nations from 1980 to 1985. Opekokew was an associate in the firm of Blaney, McMurty, and Stapells in Toronto from 1985 to 1990, and then between 1990 and 1998 Opekokew practiced alone, with clients from the Maritimes to Ontario, and Saskatchewan and Alberta. She specialized in Indian treaty rights and Aboriginal law. During this time Opekokew was appointed to be one of three commissioners to inquire into the shooting death of Leo Lachance by a white supremacist. She also negotiated in the settling of outstanding treaty land entitlement pursuant to Treaty No. 8 for the Tallcree First Nation in Alberta. Her greatest achievement was the successful resolution of the Canoe Lake Cree Nation land claim, regarding the termination of social and economic rights in the lands now occupied by the Primrose Lake Air Weapons Range, land the band was given



under Treaty No. 10. Opekokew was also council in the wrongful death case of Anthony O'Brien "Dudley" George in Ontario.

In 1994, Opekokew led the way for First Nations women by becoming the first female to run for the position of grand chief of the Assembly of First Nations. Then, between 1998 and 2000 she was the general counsel, Federation of Saskatchewan Indian Nations, and between 2000

and 2001 served as chief federal negotiator for Indian Affairs and Northern Development. From 2000 to the present Opekokew has been a partner in the law office of Opekokew, Johnstone-Clarke in Saskatoon.

In her capacity as a lawyer, she feels that her most important community activity is her contribution to the Canoe Lake Cree Nation and its members. From 1977 to 1990, she represented the Canoe Lake Cree Nation on its Primrose Lake/Cold Lake Air Weapons Range claim *pro bono*. This case was not recognized for negotiation because it did not meet the government provisions as a claim. She doggedly pursued the case in spite of being rejected from 1977 to 1990. In 1990 the Indian Claims Commission finally accepted it for hearing in the early 1990s, and the government and Canoe Lake eventually reached a settlement.

Delia Opekokew has given speeches at various conferences held by First Nations organizations, and to many students at the Saskatchewan Indian Technical Institute and the University of Saskatchewan. She has delivered papers at Canadian Bar Association conferences; published articles in newspapers such as the *Toronto Star* on issues related to civil and human rights for all races, as well as aboriginal and treaty rights; and published

many articles in legal periodicals on treaty and Aboriginal rights.

Many First Nations people approach her for advice and counselling, as one of Opekokew's interests is Indian health and wellness. Opekokew is concerned that many of her people are suffering from post-traumatic disorder because of past abuses. Women, in general, need assistance in caring for themselves. She believes that the greatest contribution she can make is to motivate First Nations women to look after their needs for healing first, to take the initiative to start their own healing process, and to use the support services that are available in communities. If more people can contribute to healing, the spark of health could catch fire in the Indian world.

Prior to her attendance in law school, Delia Opekokew volunteered extensively at the Indian and Metis Friendship Centres in Regina and Saskatoon, assisting First Nations people living in those urban locations. She was also the secretary-treasurer for the Youth Club in the Saskatoon Indian and Metis Friendship Centre. When Opekokew moved to Toronto she continued to volunteer in programs and services for urban First Nations people, eventually serving as the vice-president of the Native Canadian Centre of Toronto—delivering programs and services to First Nations people in Toronto and surrounding areas.

As the only First Nations lawyer on Bay Street in the 1980s, she used her contacts for fundraising for various aboriginal causes. Tomson Highway, of the Native Earth Performing Arts in Toronto, honoured Delia Opekokew for her fundraising efforts by including a character with her First Nation and Christian names in the play *Dry Lips Oughta Move to Kapuskasing*.

CHARLENE CREVIER AND DELIA OPEKOKEW

RAPHAEL VICTOR PAUL. My dad, the late George Paul, was born in the year 1910. He was baptized as William Yowatsake. In the year 1932, when he married my mother (who is also deceased), he was called George Bell. When I was born in 1938, I was given the name with which I am titled in this autobiography. The surname "Paul" has been in our family since 1944, when I started Beauval Indian Residential School.

I was born, I am told, in a tent in northern Saskatchewan, delivered by my maternal grandmother at a trapping site near Haultain Lake. I was baptized as a Roman Catholic and given a biblical name because that is what the missionary who ministered to the Dene at that time wanted. I was a happy, carefree Dene child for the first six years of my young life. I only spoke Dene, and I was told by the Dene elders that I was vibrant, naughty, mischievous, and possibly a child who had attention deficit disorder. I was always on the go. I was told that everyone in the village was always on the lookout for me. That was in the early 1940s. My parents used to tell me that if I did not behave, the white men would come and take me away. I was deathly afraid of white people because of this. I did not listen, and my parents' warning did come to pass. In 1944 I was placed in the Beauval Indian Residential School (BIRS).

My parents reluctantly placed me in BIRS in December 1944, and years later my dad told me he had been visited by the Indian Agent, who said I was supposed to be in school. Because I was considered "Indian" under the *Indian Act*, I was, in a sense, sentenced to ten years of assimilation and acculturation at BIRS. My happy, carefree life came to an end. I was introduced to a world run by the Oblate priests and the sisters of the Grey Nuns of Montreal. From 1944 to 1954 I was in

the very impersonal world of these religious people. Those priests and nuns were unloving, strict, and overly religious beings. They had no training in raising children, but they sure knew how to scold, reprimand, and punish for every little infraction. I was now under the sway of the four 'Rs,' religion, rules, regulations and regimentation. I grew up with no love or understanding from those religious people. They had taken vows of obedience, poverty, and chastity when they became members of their respective religious organizations, and even as children we were expected to abide by those vows—even though we had never taken them. We had to be like them. I point this out because it shaped and influenced the rest of my life. I experienced all the abuses one hears about nowadays. I still harbour a lot of hurt and anger today at age 65.

Be that as it may, one priest, the late Father Landry, O.M.I., saw my potential as a fast learner and I was placed at St. Thomas College in North Battleford in 1954. I attended that College for three years, but I graduated from St. Paul's High School in Lebret in 1958. I attended the old Teachers College in Saskatoon in 1959. I have been a teacher since that time. I also want to point out the fact that I was the first Aboriginal person from all of northwest Saskatchewan to attend high school, attain a grade twelve standing, and become a teacher. I taught nine years in the province of Ontario, twenty-some years in Manitoba, and five years in Saskatchewan. I am beginning my sixth year as director of education with the Meadow Lake Tribal Council.

Yes, I have had a very exciting life. After being stuck at various residential and boarding schools for fourteen years, I was out to see the



world. I taught in the following schools: St. Raphael's RCSS in St. Thomas, Ontario; Sacred Heart RCSS in Paris, Ontario; Father Cochin School in Meadow Lake (1961-63); Pic Indian Day School in Heron Bay, Ontario (1963-66, 1969-70); and Aroland Indian Day School (1966-69). I attempted to get my B.Ed. degree from the

University of Saskatchewan in 1970-71 and failed miserably because those were my drinking years. I got a teaching job in Cross Lake, Manitoba (1972-73) and worked for the Department of Indian Affairs as a student counsellor in Thompson, Manitoba (1973-74). I attended the University of Manitoba from 1974 to 1976 and from 1977 to 1978. I taught school in Îsle-à-la-Crosse (1976-77). I tried Legal Studies for Native People in the summer of 1978 but unfortunately—or fortunately, for the legal profession—I did not get into law school because I had an accident that summer where I broke my knee cap and ended up in a wheelchair. I have always been interested in law, however, and I passed that interest on to my son, Sacha, who is now a lawyer and clerking with the Supreme Court of Canada.

I finally obtained my B.Ed. from the University of Manitoba in 1978. I was principal at Pukatawagan School in Manitoba (1977-78) and taught at Norway House Indian School (1979-83) and Wanipigow School in Wanipigow, Manitoba (1983-95). I retired and was pensioned off by the Manitoba Teacher's Federation, and sat out one year. The boredom nearly killed me. I went back to my reserve in Patuanak which I had left in 1944, and taught there from 1996 to 1998. I got my present position in 1998 and am still there.

I went through the growing pains that most former residential school inmates went through. I went through rough and hard times brought on by alcohol and the insecurities that I carried with me from my residential school years. But I have managed to carry on and overcome all my trials and tribulations. I quit drinking alcohol in 1988 and I quit smoking in 1964. I trained in the marital arts of Tae Kwon Do from 1988 until 1995, and obtained a red belt with a black stripe, which is one belt below the black belt. I accomplished all this when I was in my 50s. Today, at age 65, I am in good health and excellent physical condition. I had the opportunity to run in two marathons in Winnipeg in 1994 and 1996. To this day I am still restless and always on the go. Masi Chogh!

RALPH PAUL

LINDA PELLY-LANDRIE is Saulteaux and is a member of the Cote First Nation. She is married to Eric Landrie, and they have four children (all of whom are teachers), one step-daughter, and four grandchildren. Pelly-Landrie began her work with the Saskatchewan Indian Cultural Centre (SICC) in 1970. Thirteen years later she enrolled in the University of Saskatchewan's Indian Teacher Education Program as a mature student.



"The first year in university was the most difficult. My first day was spent crying in the bathroom! There were many days I felt I could not go on, but quitting was out of the question. I wanted to be a good role model for my children. As my frustrations gradually diminished, I found I could apply the experience I

had gained in the workforce. Indian Education became a driving force that changed my life forever."

In 1986, Linda Pelly-Landrie was awarded both the University of Saskatchewan Undergraduate Scholarship and the Albert Bellegarde Memorial Scholarship for Academic Excellence. She returned to SICC in 1988 as the Saulteaux language curriculum developer and, excelling in the field of management, she was promoted to director of Indian Languages. She served in this capacity for three years. She currently serves as the president and chief executive officer for the Saskatchewan Indian Centre, a position she has held for fifteen years. In 1996 Pelly-Landrie attained a Master's degree in Education, and is currently working on her Doctorate of Education. In 2002 she was awarded a scholarship for Academic Excellence from the Cote First Nation.

Linda Pelly-Landrie's contributions to preserve First Nations languages and cultures are too numerous to mention, but some are highlighted here: chair of the National First Nations Confederacy for Cultural Education Centres; Special Minister's Advisory Group on Culture and Heritage—Heritage Canada; deputy speaker for the FSIN Legislative Assembly; Languages Technical Committee member (Assembly of First Nations); and deputy electoral officer (AFN).

Linda Pelly-Landrie continues to embrace her traditional and spiritual Saulteaux culture. Her name is Cloud Woman.

LINDA PELLY-LANDRIE

PIAPOT, Payipwat, Hole in the Sioux, Kisikawasan, Flash in the Sky (~1816–1908), was born around the year 1816 in the area that

is now southwestern Manitoba or eastern Saskatchewan, and was raised by his grandmother after his parents died of smallpox. Piapot and his grandmother were captured by the Sioux when he was still a child, and he grew to manhood among them, learning their ways and their medicine. In the 1830s, he was captured by the Cree and returned to his own people. Originally named Kisikawasan, or Flash in the Sky, Piapot was given the name Payipwat because he knew Sioux medicine (which the Cree believed to be especially powerful). The term "payipwat" is sometimes translated as "one who knows the secrets of the Sioux." One of the five major leaders of the Plains Cree after 1860, he grew to be a highly respected spiritual leader and became chief of the Young Dogs (a Cree-Assiniboine band which frequented the Assiniboine territory).

As the buffalo herds dwindled, Piapot advocated that the Plains Cree expand into the Cypress Hills region, the last major buffalo range. Until 1860, the Cypress Hills had remained a borderland between the Sioux, Assiniboine, Blackfoot, Blood, and Cree, and because few bands actually hunted there habitually, the area was a natural refuge for the buffalo. Following a dream he interpreted to mean defeat, Piapot did not participate in the attack on a Blood village that was to secure the area for the Cree. Unable to stop the battle, about one-third of the Cree warriors were killed in what came to be known as the "battle of Belly River." The outcome of the battle limited the Cree to the eastern portion of the Cypress Hills, and along with other Cree and Saulteaux

from the Qu'Appelle River region, the Young Dogs made this area their home. Piapot did not learn of the negotiations of Treaty No. 4 until after the agreement had been signed in 1874. He met with the treaty commissioners at the Qu'Appelle Lakes (Fishing Lakes) in 1875, and stated that he regarded the signing of 1874 as only a preliminary negotiation to provide the Cree with a base from which to begin agriculture, and stipulated that the final treaty had to make provision for farm instructors, mills, forges, mechanics, more tools, and medical assistance. Piapot was assured that his demands would be forwarded to Ottawa, and on September 9, 1875, he signed an adhesion to the 'preliminary' document of 1874. Piapot and his people mistakenly believed the government had agreed to their terms.

Piapot became the spokesperson for the Cree in their desire not to be dispersed onto small reserves throughout the land that had once been their territory. In 1879, Piapot, Cowessess (Kiwisance), Foremost Man (Necan-nete), and the entire Assiniboine nation requested reserves next to each other in the Cypress Hills. Also present and requesting reserves in the area were Little Pine, and part of Big Bear's band under Lucky Man (Papewes). The Assiniboine reserve was surveyed in 1880. The First Nations people were creating a territory that would keep the Assiniboine and Plains Cree united, and thus better able to protect their autonomy. Indian Commissioner Edgar Dewdney recognized that this concentration of First Nations people allowed them an autonomous political entity that would be extremely difficult to control. Dewdney began a process of planned starvation to force the



SASKATCHEWAN LEGISLATIVE
BUILDING ART COLLECTION

EDMUND MORRIS PAINTING OF

CHIEF PIAPOT

bands to accept the treaties the way they had been written, and prevent the creation of a First Nations territory. Dewdney was helped unwittingly by the Young Dogs (and other Cree) themselves in 1881 when they entered Montana to hunt. While there, they stole horses and killed cattle for food; the American Army rounded them up, confiscated their guns and wagons, and escorted them back to Canada. With the people now disarmed, Dewdney seized the opportunity. He recommended the closing of Fort Walsh in 1882, as well as a discontinuance of rations until the Cree and Assiniboine gave up the Cypress Hills. In 1882 Piapot and the Young Dogs agreed to move to the Qu'Appelle region, and were given horses, wagons, and rations for the journey. They did not remain long, however, returning to the hills that fall and wintering with Big Bear and Little Pine. North West Mounted Police Commissioner Irvine feared violence against the police and Canadian Pacific Railway workers if the Cree were left to starve and, ignoring instructions from Ottawa, kept Fort Walsh open and fed the Cree.

In the spring of 1883 Irvine was again ordered to shut down the Fort and discontinue rations. Weakened by starvation, Piapot agreed to move to Indian Head and take a reserve beside the Assiniboine, who had moved there in 1882. A police escort accompanied him.

Once away from Cypress Hills, Piapot once again attempted to concentrate First Nations people of the Treaty No. 4 area. Initially, he made this attempt at Indian Head, but a lack of fresh food caused many of his people to die during the winter of 1883-84, and his band, which had numbered over 700 people in 1878, declined to 450 by the end of that winter. He announced he was leaving

Indian Head, and that he would take up a reserve next to Paskwaw. He also announced he was holding a Thirst Dance and general council for all the leaders of Treaty No. 4, and he asked Dewdney to attend. Dewdney refused, but sent NWMP Commissioner Irvine with orders to break up the council and force Piapot back to Indian Head. Upon arrival, Commissioner Irvine's men were surrounded and, rather than risk battle, Irvine negotiated with Piapot and Hayter Reed (representing the Indian Commissioner's office). Reed was persuaded to allow Piapot to take up a reserve beside Paskwaw's, and to allow the Thirst dance to continue. Irvine was afraid that if refused his request to stay near Paskwaw, Piapot would seek a reserve in the Battleford area next to Little Pine, creating a similar situation as had occurred at Cypress Hills.

Dewdney was aware that the movement for the revision of the treaty was growing in strength. Little Pine and Big Bear were promoting revision among the people of Treaty No. 6 at the same time as Piapot was encouraging the Assiniboine, the Saulteaux, and the Touchwood Hills and Rabbit Skin Cree to join him in forcing the revision of Treaty No. 4. Just when success seemed imminent, the Metis rebellion of 1885 occurred, and the movement was effectively destroyed. The federal government established a major military base near Piapot's reserve (surveyed in June 1885), labelled many of his associates as rebels, and placed them on trial as traitors. A brief jail term destroyed the health of Big Bear, and with the death of Little Pine in the spring of 1885, Piapot remained the lone leader of the revisionist movement. Piapot was at first held in check by the troops stationed near his reserve, and then by the close surveillance of the NWMP.

Recognized as a major Cree spiritual leader, Piapot continued to promote First Nations culture and spirituality and was distrusted by Ottawa, fearing both his contacts with the Sioux and his knowledge of Sioux medicine. There was much concern that he would influence the Cree to participate in the Messiah and Ghost Dance movements.

On his reserve, Piapot was able to prevent the government from breaking up his village (the customary form of social organization) by forbidding the survey of his fifty-four square mile reserve into forty-acre plots. As long as Piapot lived, his people resided in the village and continued to practice the Thirst dance and the Give-Away dance, even though the ceremonies had been outlawed in 1892. In the 1890s another seven square miles was added to the reserve, but it remained well short of the one hundred and ten square miles the band was entitled to by treaty.

Piapot came under great pressure in 1900 with the appointment of the new Indian Agent, William Morris Graham. Graham was determined to destroy Piapot and ruin the Indian homeland he maintained on his reserve. He attempted to have Piapot deposed as chief on the grounds of incompetence, and had him arrested in 1902 for interfering with a policeman engaged in apprehending a suspect on the reserve. When Indian Commissioner David Laird (who had known Piapot since the 1870s) refused to depose Piapot, Graham had him arrested again, this time for holding a Thirst dance. Ottawa agreed to depose Piapot in 1902, but on the very day that the "order in council" deposing him was passed, he died, "hale and hearty to the end." Once more, Piapot had asserted his autonomy and demonstrated he would not be controlled.

CHRISTIAN THOMPSON

POUNDMAKER, Pihtokahanapiwiyyin (~1842–1886), was born in the Battleford region and, following the death of his parents, was raised by Cree relatives. As a young adult, Poundmaker was adopted by the well-known and very powerful Chief Crowfoot (Blackfoot). His adoption created family ties between two peoples who were traditionally at odds with each other, and helped prevent continual infighting over the dwindling buffalo herds—at least for the lifetimes of the two men involved. He was named Pitikwahanapiwiyyin (pound maker) because of his expertise in building and utilizing pounds for hunting buffalo. Poundmaker developed proficiency as a herbalist and healer, perhaps an ability inherited from his Assiniboine father (Sikakwayan), a well-known medicine man. Poundmaker's mother was a mixed-blood Cree, sister of Chief Mistawasis.

Shortly after signing Treaty No. 6, Poundmaker became chief of a band of one hundred and eighty-two people who settled on a reserve about forty miles west of Battleford. He quickly established himself as a fine orator, speaking out against the failure of the federal government to live up to what they promised through the treaties. Poundmaker was not against the concept of the treaties, but he wanted a treaty that would make sense to his people. He wanted respect shown to his people, and he wanted the provisions his people would need in times of famine.

In 1885, Poundmaker, members of his band, and members from nearby Stony bands



SASKATCHEWAN LEGISLATIVE
BUILDING ART COLLECTION

EDMUND MORRIS PAINTING
OF CHIEF POUNDMAKER

travelled to Battleford to ask for rations. When they arrived at the village they found the community deserted, and helped themselves to some supplies. In response, Lieutenant-Colonel William Otter and 325 troops were sent to Cut Knife Creek where Poundmaker and his Cree followers were encamped. On May 2 a battle occurred, and Otter was forced to withdraw. Poundmaker's group encountered Otter again on May 14, but Poundmaker stepped in and prevented any further bloodshed. When Poundmaker heard of Riel's defeat at Fort Batoche, he traveled there and surrendered his arms. He was immediately imprisoned. Poundmaker was tried and convicted of treason-felony in Regina, and sentenced to serve three years at Stony Mountain Penitentiary (Manitoba). To avoid angering Poundmaker's powerful father, Chief Crowfoot, his hair was not cut and he served only seven months of his sentence. Even though his prison time had been shortened, it destroyed his health, and while visiting Chief Crowfoot in 1886 (shortly after his release) he suffered a lung hemorrhage and died. He was 44 years old.

A plaque commemorating Poundmaker was unveiled at the Cut Knife battlefield site on the Poundmaker Reserve on October 13, 1972. The unveiling was completed by his grandson, Jimmy Poundmaker.

CHRISTIAN THOMPSON

CHARLES COWLEY PRATT, Askenootow, Worker of the Earth (1816-1888), was born among the Young Dogs band of Cree/Assiniboinés, nēhiyaw-pwātak, at the fish weir between Mission and Echo Lakes in the Qu'Appelle Valley. His mother was Cree/Assiniboiné and his father was a Métis buffalo hunter, Zacharia Floremond. He is

remembered by his people as an Anglican lay reader/catechist and schoolteacher (1851-1884), interpreter for Treaty No. 4 at Fort Qu'Appelle (1874), and the first First Nations person from the Canadian plains to receive a western education.

In 1822 his people placed him on the Hudson's Bay Company Swan River fur brigade to present-day Winnipeg, to be educated at the Anglican Church Missionary Society's (CMS) Red River Indian Mission School (est. 1820), on the condition he be returned when he learned how to read and write. Pratt spent a little more than ten years at the mission school. In addition to scriptures and English literacy, he learned farming techniques, animal husbandry, masonry, gunsmithing, as well as hunting, fishing, and gathering. He was also encouraged to enhance his proficiency in the Cree language. Upon leaving school in 1832 he rejoined his buffalo-hunting peoples, and then worked for the Hudson's Bay Company as a boatsman and labourer in the Swan River District (1835-1848). In 1850 he returned to the CMS as an interpreter and schoolteacher. In 1851, he became a lay reader, catechist, schoolteacher, and farming instructor. Over the course of his career he established five inland missions (Fort Pelly, Qu'Appelle Lakes, Round Lake, and Little and Big Touchwood Hills).

During his lifetime he observed the devastating impact of European expansion on his people. Once they had been



healthy, independent buffalo hunters; now they were small, starving bands, wrought by waves of disease epidemics and rounded up on reserves. As per CMS policy, Pratt and other Native church workers received half the salary and supplies received by their European counterparts. By choice and necessity he lived among and followed the traditional livelihood patterns of his people—buffalo hunting, fishing, gathering, and trapping. As a mediator between worlds, Askenootow did his best to help his people ready themselves for and adjust to hard and changing times.

His baptismal namesake was Josiah Pratt, secretary of the CMS at that time. Askenootow later adopted Cowley as his middle name after the Reverend Abraham Cowley, with whom he spent his earliest years as a CMS interpreter and schoolteacher. In 1841 he married Catherine Sinclair of Norway House, with whom he had 12 children. Widowed in 1869, he married Elizabeth Kashepuyas in 1874.

Charles Pratt took treaty with his lifelong friend George Gordon in 1874 and remained in the service of his people until a paralytic stroke forced his retirement in 1884. He was a member of the George Gordon First Nation.

WINONA L. WHEELER

CHARLES ERIC PRATT was born on May 9, 1950, and was raised on Muscowpetung Indian Reserve. He married Yvonne in August of 1971, and they have five children—two girls and three boys—ranging in age from sixteen to thirty-two years. Pratt embarked on his elementary education at the Muscowpetung Day School. He then attended Edenwold Elementary. His high school education started at Miller High School and he eventually graduated from Cupar High School.

In 1969, Pratt worked for the Department of Indian Affairs, Government of Canada, drafting and prospecting mines and minerals on the Indian reserves. The summer of 1970 he worked as a geological assistant with the Saskatchewan Department of Mines and Minerals, performing geological surveys in northern Saskatchewan. In the summer of 1971, he gathered cultural information from elders on various reserves in southern Saskatchewan for the Federation of Saskatchewan Indian Nations. In the early 1970s Pratt conducted a feasibility study on the need for a vocational program at Lebret Residential School. Between 1972 and 1977 he worked as a social worker at the Paul Dojack Youth Centre, formerly known as the Saskatchewan Boys' School in Regina. He embarked on self-employment from 1977 to 1982, owning and operating the business Pratt's Recycling & Salvage in Regina. From 1982 to 1985 Pratt was a treatment counsellor at Tapwaycee, a Regina Native Youth and Community Services group home. In 1985 he worked for the Department of Highways, in the Support and Planning Division as a first-level engineering technician. From 1985 to 1987 Charles was a student counsellor for Touchwood File Hills Recreational Technology Program. In 1988, Pratt began at the Saskatchewan Indian Federated College (SIFC) as a coordinator of Field Services. In 1992 he made an internal move to the position of director of Information Services. In 1994 he took educational leave from SIFC (now the First Nations University of Canada) to achieve his Master's of Business Administration. Upon completion of this goal in 1997, he carried on employment with SIFC as a faculty member of the School of Business and Public Administration. In May 2003 he became the director of the School of Business and Public Administration with the

First Nations University of Canada. Since 1977, he has farmed land on his Indian reserve, Muscowpetung.

Pratt's volunteer work has included: board member and treasurer of the Regina Friendship Centre; member of the Management Board of the Native Urban Reception Centre; involvement with the Indian High School Concept; and the Saskatchewan and Regina Associations of the Mentally Retarded. He was also a board member and chair of human resources for the Regina Residential Resource Centre. Pratt and his wife have been active with the Foster Parents Association of Saskatchewan, operating a therapeutic foster home and training individuals to be foster parents for the department of Social Services. In addition, Pratt has been the chairperson of the First Nations Awards Committee for the Women of the Dawn and treasurer of the University of Regina Faculty Club.

Presently, he is a board member of the Saskatchewan-Manitoba Region of the Canadian National Institute of the Blind and also the Inter-Provincial Association of Native Employees. He is a committee member of Stepping Stones, an Aboriginal Youth Career Development Initiative. Pratt is the chairperson of the powwow committee and a member of the pension committee at the First Nations University of Canada. He sits on the Faculty Association executive council at the University of Regina. Pratt is the president of the Lighthouse Tabernacle of Regina. He is president of the Recovering Our Way of Life Project, a program funded by the Aboriginal Healing Foundation that focuses on residential school survivors. As well, he is the vice-president of Namerind Housing Corporation, managing more than 250 housing units. Recently, Charles was invited to the board of the North

Central Family Centre. In addition, he participates in the annual Multiple Sclerosis Bike Tour, and his free time is spent motorcycling, bike riding, or going on long walks.

CHARLES PRATT

RED BEAR (Mato Luta) (circa 1840-1887). Mato Luta was born in the 1840s, and by the time of the Battle of the Little Big Horn (Greasy Grass), he was a warrior. In 1877 he and his wife came to Canada in the company of Sitting Bull's band. He was present when the Lakota sun dances were held at Medicine Lodge Creek in 1878 and 1879. He and his wife, Tasunka Topa Naunkewin, were among the Lakota families who remained in Canada after 1881. Along with several other families, Mato Luta travelled north to the Prince Albert area about 1879. He continued to live along the Saskatchewan River and was at Batoche during the Resistance of 1885. Often he worked for Metis families and soon became loyal to his Metis employers. Although the Lakota had been told not to participate in warfare when they first sought refuge in Canada, he took part in the fighting at Batoche. For this reason, when the Resistance ended, Red Bear was taken prisoner, tried for treason, and sent to jail at Stoney Mountain for a year and a half. There, he suffered from an untreated gunshot wound. Through the efforts of Father Lacombe, he was sent back to Regina and was about to be released from prison when he died from blood poisoning. Red Bear is buried at Regina. Red Bear's wife took her family from Batoche to Moose Jaw and then to Fort Qu'Appelle where she lived until one of her daughters moved to the reserve at Wood Mountain about 1915.

THELMA POIRIER

TOM ROBERTS—the announcer, operator, and anchor for CBC's *Keewatin Country* (a noon-hour radio program in northern Saskatchewan)—is an original in northern Saskatchewan broadcasting. One of the first Cree-speaking broadcasters in Saskatchewan, he started his profession in La Ronge in 1974 (with the then Department of Northern Saskatchewan's communications unit).

Roberts' home community is Stanley Mission. His mother and father, Susan and Sampson, like most northern Cree of that period, lived by trapping, commercial fishing, and some tourist guiding. His father also worked at times for the Department of Natural Resources (as it was then known—now Saskatchewan Environment), testing lakes to determine what kinds of fish stocks inhabited them.

The family's traditional trapline was at Forbes Lake, about thirty miles north of Otter Lake. In summertime, going to Forbes Lake meant paddling there by canoe; in wintertime, they travelled by dogsled. Roberts barely remembers spending time at the trapline, but does remember the whole family being ill there during an epidemic of smallpox. "There were a lot of kids sent out in those days during the big sickness," he recalls.

Roberts spent very little time attending school in Stanley Mission, and recalls going to Forbes Lake one Christmas when his father sent the dogsled for him. When they crossed the Churchill River at Otter Lake, he could see the beginnings of the bridge at Otter Rapids. It was 1955 or 1956. Most of his formal schooling was spent at All Saints Residential School at Prince Albert. He had been there for approximately seven years when in September 1966 his education came to an abrupt end. The Indian Agent asked him his age, and Roberts replied that he was

sixteen. The Agent said, "Get out of here, you're no longer eligible to go to school." It was a crushing blow because he had attended two years in the public school system at Prince Albert, had started to know children from another culture, and quite liked it. He was immediately flown back to Stanley and was fortunate to reconnect with his parents as they were about to depart by boat to Sportsman's Lodge at McIntosh Lake, further up the Churchill River.

At the end of September 1966, wondering what he might now do, his brother suggested that Roberts go trapping with them. He was all for it—that is, until a life-changing hike across a lake the following year. "In the second year, I was going on eighteen [years] and I almost froze my cheeks, nose, hands and feet crossing a six-mile-long lake," he recalls, not savouring the experience. "At the end of the crossing, my brother, who had the dogsled, made a fire. It was January. After I walked up, I said, 'This is it! I am going to try to go back to school, no matter what—I am not going to freeze my backside [or words to that effect] here!' " He obtained his GED 11 at La Ronge, then left to attend a motor-mechanics course in far-off (so it must have seemed then) Yorkton. The next spring he had a certificate in motor mechanics and got a job immediately at a garage in La Ronge.

The following winter, because he was about the only Cree who spoke decent English at McIntosh Lake, he was pressed into service once a week to radio for a plane to airfreight fish for the commercial fishermen. He was walking on the frozen lake one day and looking toward his father's cabin, smoke rising from the chimney, when he had an awakening. In his mind, he could formulate what a powerful tool radio communications was. "I started thinking, gee, I can talk to people from that

little shack and a plane will be here in half an hour to pick up the fish, just imagine what is *way* out there, further away, how big the world is and that you could communicate with people all over the world. I just stood there and I was amazed—that there was so much out there that we didn't know about."

Like many others, Roberts found that work of any kind was hard to find in the north, and so in addition to working as a "garbage man" in his home community of Stanley Mission, he did some translation for the government bureaucrats who periodically passed through. He had watched his mother translating, and so doing it seemed natural enough to him. Eventually, word filtered out that Tom Roberts was an able translator, and he was asked to translate at government meetings in La Ronge. At this time, in the early 1970s, the Department of Northern Saskatchewan was just starting to implement its first five-year plan for the north, and, as Roberts laughingly states, the communications department at DNS was all about "how great DNS was doing in those days." His name caught the ear of Brian Cousins, who was then the director of *Northern News* for DNS, and Cousins asked Roberts if he wanted to try speaking Cree on the radio. Roberts wasn't so sure, but he signed on and was shown how to line up and conduct interviews (all in Cree), and how to edit the tapes. Eventually, he started doing English language programming.

Everyone old enough in northern Saskatchewan recalls that *Northern News* was a fifteen-minute taped program, which aired on commercial AM radio stations at Flin Flon, Manitoba, and at Prince Albert. They couldn't

broadcast to the far north because there were no stations broadcasting in the area. Tom recalls that when those programs went on the air (however faint the signals may have been in some cases), most people would tune into the stations and listen. It was the first indigenous-language programming done in Saskatchewan. The productions were about the people of the north—about trappers and fishermen—and were very popular. The last minute of every show was about messages between northerners and it, too, was popular.

Other broadcasters who came on board with *Northern News* were Robert Merasty and Ray Campbell. Roberts was director of Communications in 1982 when Grant Devine's Progressive Conservative Party came into power and within a short time dissolved the DNS and put the communications program out of business. Roberts had used educational leave from DNS from 1977 to 1978 to attend Grant McEwen Community College in Edmonton to study radio and television journalism through a program developed in conjunction with the Alberta Native Communications Society. He completed



course work in advanced interviewing skills, editing techniques, story writing, videotaping, and script writing. So, after the communications program was closed down, Roberts joined CBC Radio in 1983, where he has remained (except for a brief period) for most of the past twenty years. From 1985 to 1986, he assisted in the start-up of Missinipi Broadcasting Corporation.

Much has changed in twenty years. Twenty years ago Roberts was using a manual typewriter, then an electric model, and now everything is computerized.

Tom Roberts considers himself a broadcast journalist. A good broadcaster, he says, "must be willing to learn, willing to share ideas, and be a good listener. You have to learn to listen to the person who is talking to you. Everyone has a story to tell. You have to respect people and to be on time."

Doing an interview for *Keewatin Country* is easier today, thanks to three decades of experience and on-the-job training. He lines up an interview, makes sure he gets both sides of a story, and completes the interview. Prior to going on-air, he edits the day's lineup of stories on computer. Every morning at 8:25 a.m., he does a two-minute "hit" with CBC Saskatchewan in Regina. He says these two minutes are very popular in southern Saskatchewan because they enjoy hearing the snippets of stories about happenings in the north—what the weather is like, and what people are doing. "A lot of people won't miss that," he says, but two minutes is all that is allotted.

Keewatin Country is a one-hour (noon to 1:00 p.m.) radio program in a magazine format, broadcast Monday to Friday in northern Saskatchewan. It is also heard on remote transmitters in a few of the southern reserve communities. It is about current affairs in the north - interviews, survival information about weather and roads, information about what is happening, and what people are doing. Sometimes Roberts airs a story from another province or territory that may have relevance to northern Saskatchewan. There are usually two stories a day that impact northern Saskatchewan, such as one he did about a healing lodge in Lebreton for residential school survivors.

Recently, Roberts travelled to Toronto and met CBC broadcast journalists from all over Canada and, after all this time on-air with the

corporation, it dawned on him that he is part of a massive Canadian institution.

On November 6, 2003, Tom Roberts received Women of the Dawn's First Nations Award in the category of journalism. "It was definitely a big honour, and it was as big being nominated, as being recognized. Winning is not the be-all and end-all. Being recognized for your contribution as an Aboriginal person, and perhaps giving others inspiration, sends a very positive message. The award is a bonus for me."

RON MERASTY

CHARLOTTE ROSS (b. 1965). Tansi niwahkomakanak! In honouring my ancestors in the Cree language I acknowledge my relations before I begin to tell my story. It is with their knowledge and wisdom that I have evolved into the person I am today and will continue to learn and grow each day from the teachings of the old ones. I humbly acknowledge my grandmothers: my father's mother, Jean Ross, and my mother's mother, Catherine Bird. I did not have the benefit of physically knowing my paternal grandmother as she had passed into the spirit world eight years prior to my birth. I did have the benefit of hearing many stories of her life experiences from my parents, aunts, uncles, and siblings. In physical stature she was a small woman, but in spiritual and emotional fortitude she had an energy that was widely respected. She had many gifts that people would travel miles to see her for. She was solely responsible for her six children and relied heavily upon her siblings and extended family for support. I knew my maternal grandmother well, as she lived with our family in her later years. She was very close to my mother and was instrumental in my formative years, in terms of providing

nurturance, guidance, and wisdom. Her nickname was 'Pisiw,' which is Cree for 'Lynx,' as in her younger days she was quick and stealthy.

Our family grew up in northern Saskatchewan around the shores of Montreal Lake and Weyakwin Lake, near the settlements of Timber Bay, Montreal Lake, and later, Weyakwin. We lived a northern traditional yet contemporary lifestyle as the elements of modernity closed in around our communities. The earliest memories of my father are of him laboriously toiling to earn a living for his family through hunting, fishing, trapping, or working in the forestry industry. I find it ironic that in one world of survival he relied on the land, the trees, and the water for traditional sustenance, yet in the other world he was harvesting the very essence of his traditional livelihood for a profit. My mother, and her mother, were responsible for all the domestic duties that revolved around operating a household and raising children at a time when we had no electricity, no water or sewer services, and definitely no modern-day heating systems. Their work day began when it was still dark and there was no heat in our home; it ended long into the night with a warm home and many humorous and life stories all told in Cree. They were both very creative and had endless energy to keep our clothes stitched and clean as well as keeping our cupboards and cellar stocked with plenty of food for the winter months. There were canned fruits and vegetables as well as canned fish and meat to stock the shelves in addition to the dried meat and fish that was harvested over the summer. When I was a child, it sometimes didn't make sense that we had to work so hard over the summer months picking berries and

helping with other tasks in preparation for the long and cold winters. In retrospect, we all contributed to our survival by preparing what was needed early in the season and acknowledging that the winters would be harsh and long.

It was from these early childhood experiences that I formed the core of my personality that would help to determine my future. I sincerely believe that without this early foundation in my life, I would have struggled more than I did to balance the many challenges that would become a part of my life. I was born in the La Ronge Hospital on October 16, 1965. I was the second youngest child in a family of eight—the youngest girl with three older sisters, three older brothers and one younger brother. The family birth order benefitted me, as I had many teachers and mentors to learn from. I felt love, acceptance, and belonging in my family. We were a close family with time-honoured traditional celebrations around birthdays, weddings, anniversaries, and holidays. My mother was the thread that kept our family together. She demonstrated her leadership and guidance by ensuring that we provided thanks and gratitude for all that we had been given. She built a solid foundation for her family, not knowing that we would return many times to the memories of her teachings as we got older and needed her when she wasn't there.

I also felt the pain of alcoholism and violence as a young child, although I accepted it as being normal and routine. The intertwined incidents of alcoholism and violence were sporadic and unpredictable, though they seemed more likely to happen on the weekends and would last for a couple to a few days.



We huddled together as children, learning how to survive the torrents of incoherent gibberish mixed with singing, laughter, and, inevitably, sounds of physical fighting. I believe that our child spirits were strong and kept us together so that we could find solace and support among each other. As I got older, I just accepted that this was how life was and didn't question whether it was normal or healthy or if there was a different way of living without the alcohol and violence. One day, in early October 1976, my world changed forever. In a drunken fit of rage and insanity, my father exploded in the middle of a cold October night and my mother's and oldest brother's lives were abruptly ended. I was ten years old then and my eleventh birthday was just six days away—we had been counting down the number of sleeps until we could celebrate both mine and my older sister's birthdays together as we were born two days and two years apart. We never did celebrate our birthdays that year. Instead, we learned how to cope in a motherless and fatherless world, relying on the support of our siblings and extended family.

There were three of us under the age of thirteen when we lost our family nucleus. We bounced around within our family network until my father was released from prison; then we went back to live with him. Our lives were irrevocably changed and we took the brunt of his unresolved anger for a few years until, after one too many physical bruises that I couldn't explain to one of my older sisters, we were removed from our home with the assistance of the Department of Social Services and the RCMP. My younger brother and I went into foster care in La Ronge and continued with our education, trying to patch what was left of our lives together; my older sister had run away from home by then. Through the help of many

people, including my oldest sister, I began to realize that what had happened was not my fault and that my father was a very sick and troubled man. It has taken many years of contemporary and traditional counselling and healing to try and understand the trauma in my childhood. I cannot say that I will ever be totally healed but every day is better than the last and I continue to work daily on my healing journey through the ceremonies of the elders, the love and guidance I provide to my son, and by being honest and self-reflective.

I graduated in 1983 from grade twelve with the "graduate of the year" award at Churchill High School, and continued my education at the University of Saskatchewan in September 1983 in the College of Arts and Science. I wasn't sure of my program when I first started university, so I enrolled in a selection of general Arts and Sciences courses. University was a totally different world than high school and I barely scraped through my first year. It wasn't until my third year of studies, that I realized I truly enjoyed the Native Studies courses and wanted to pursue an Honours degree. I convoked in May 1988 with a Bachelor of Arts Honours degree in Native Studies. At the end of the summer in 1989, I was looking for employment and began contacting potential employers that I might like to work with. I received a phone call from the director of the Northern Teacher Education Program (NORTEP) inquiring if I was interested in a position with them to start immediately. It was located in La Ronge, and I welcomed the opportunity to return to northern Saskatchewan after having lived in Saskatoon for about six years with only summer returns to La Ronge. The position was new and the Northern Professional Access Program (NORPAC) I would be working with had just been approved. The opportunity to be

creative in meeting the objectives of the program were endless and satisfying, and the five years I was with NORTEP/NORPAC flew by. I learned a lot from my colleagues and my students.

My son was almost four years old when I headed south to Saskatoon in July 1994 to take up a new challenge with the College of Arts and Science at the University of Saskatchewan as the coordinator of academic programs for Aboriginal students. I was overwhelmed at first with the sheer number of Aboriginal students and the variety of needs that were presented. Over time, I began to understand how the institution operated and how I could best be of service to the students and their communities. My position remains exciting and challenging as I work with many eager and determined students who remind me of myself not too long ago. Being a lifelong learner, I began my graduate program in 1995, continuing to work full-time and study part-time. In October 2000, I completed a post-graduate diploma in Adult and Continuing Education then continued on to complete a Master's degree in Adult and Continuing Education in October 2003. My son is now thirteen years old and has benefitted from watching me balance education, family, and culture, to ensure that we have a healthy life that is free from alcohol and violence. In July 2004, I welcome a new life to this world and prepare to embrace motherhood again.

I give thanks every day to the Creator, to the grandmothers, and to the grandfathers for bringing my son into my life. He has helped to balance my life and provide the foundation and grounding I needed to look ahead to the future and make plans for a life besides my own. His presence in my life has been the greatest gift and blessing I have received; I believe it is in contributing to the future that

we leave a legacy of who we are and what we believe in. The life I knew before my son was born was hampered by alcohol and a lack of direction. I talked to friends and family as I moved into the life stage of parenting and was reassured that it would be filled with blessings and challenges that would make me a stronger and better person. Their teachings have come true, as I know that I would not be the person I am today if it were not for the gift of my son.

I am honoured in the work that I do, to have an opportunity to work with the many Aboriginal students who pass through my doors each academic year. Each student is a ray of hope for a healthier future, for as they make positive changes in their lives it ripples into the lives of their families and communities. Hay, Hay! Ninanaskamon!

CHARLOTTE ROSS

BUFFY (BEVERLY) SAINTE-MARIE is a singer-songwriter, visual artist, actor, and educator. She was born on the Piapot Reserve near Craven to Cree parents on February 20, 1941 or 1942. Orphaned and adopted as a baby by a part-Micmac family, she grew up in both Massachusetts and Maine. Sainte-Marie was adopted back into the Piapot community, according to tribal custom, by a Cree family related to her natural parents.

Sainte-Marie started playing guitar at seventeen and became an important artist in the Greenwich Village (New York) folk music circles in the early 1960s. She toured North America's college, reservation, and concert-hall circuits, becoming well-known as a writer of love and protest songs. Her earliest Canadian performances included the 1964 Mariposa Folk Festival and Expo '67. By the age of twenty-four, she had performed in the United States, Canada, Europe, Australia, and

Asia. Sainte-Marie recorded several albums, including her highly political first album *It's My Way* (1964), which won Billboard's Best New Artist award. This was followed by *Many a Mile* (1965), *Little Wheel Spin and Spin* (1966), and *I'm Gonna Be a Country Girl Again* (1968), which saw her move away from folk towards a country style. Her first all-electronic vocal album, *Illuminations* (1969), signaled her awakening interest in the use of technology in her work. Sainte-Marie's rock breakthrough album, entitled *She Used To Wanna Be A Ballerina* (1971), followed. She continued to write and record throughout the 1970s, and some of her best-known songs have been recorded by other artists, including "Until It's Time for You to Go," which was recorded by Elvis Presley, Cher, Neil Diamond, Ginette Reno, and Barbra Streisand. "The Universal Soldier," made popular by Donovan, became the anthem of the peace movement. Sainte-Marie wrote several songs about First Nations people, including "Native North American," "Now That the Buffalo's Gone," "Soldier Blue," and "My Country 'Tis of Thy People You're Dying." As a songwriter, Sainte-Marie is best known for "Up Where We Belong," written with her husband, record producer Jack Nitzsche, and Will Jennings. This song was on the soundtrack for the American film *An Officer and a Gentleman*, and won an Oscar award in 1983 after being recorded as a duet by Joe Cocker and Jennifer Warnes.

In the late 1970s, Sainte-Marie began to study experimental music, employing computers and MIDI devices. She earned a Ph.D. in



Fine Art from the University of Massachusetts, and also holds degrees in Oriental philosophy and teaching. She has also pursued acting and the visual arts. Her visual art combines colours and light, using scanned-in photos, fabrics, feathers, or beads. Her work has been shown at the Glenbow Museum (Calgary), the Emily Carr Gallery (Vancouver), the Mackenzie Gallery (Regina), the Institute for American Indian Art

Museum (Santa Fe), The Isaacs Gallery (Toronto), and others. Sainte-Marie performed on the Canadian-aired American children's television show *Sesame Street* from 1975 to 1981 with her son, and has appeared on CBC radio and TV, notably in *Superspecial* (1978), *Puscan: PowWow* (1982), and *The Many Moods of Buffy Sainte-Marie* (1983).

In 1992, Sainte-Marie released a comeback album, *Coincidence and Likely Stories*. In 1993, she helped found the Juno Award for Music of Aboriginal Canada, which she won in 1997 for her collection of old and new songs, *Up Where We Belong* (1996). She has won several awards and honours, including the Saskatchewan Recording Industry Association's Lifetime Achievement Award (1994), membership in the Juno Hall of Fame (1995), and the Order of Canada (1998). In 1997, she performed with the Regina Symphony Orchestra and a cast of powwow singers and dancers, donating funds from the concert to the Saskatchewan Indian Federated College (now the First Nations University of Canada).

Always interested in education, Sainte-Marie founded the non-profit Nihewan Foundation for Native American Education in 1969. Its most recent endeavor is the

Cradleboard Teaching Project, whose objectives are to provide core curriculum based on Native American cultural perspectives, and to build computer networking relationships among partnered Native and non-Native schools. The first pairing was between a mainstream Hawaiian class and a class of Native students in Saskatchewan. Sainte-Marie has taught Digital Music at several colleges, and lectures regularly on a variety of topics. She has been an adjunct professor at York University in Toronto and at the Saskatchewan Indian Federated College (First Nations University of Canada) in Regina. She holds an honorary Doctor of Laws (1996) from the University of Regina and an Honorary Doctor of Letters (2003) from the University of Saskatchewan.

COLETTE P. SIMONOT

ALLEN SAPP. Born on Saskatchewan's Red Pheasant Reserve in 1928, Allen Saposkum, who later shortened his last name to Sapp, was a sickly child who spent most of his childhood in bed as a result of spinal meningitis. As a result of his illness, Sapp's formal education was limited and he could barely read or write in English. Sapp received instead a more traditional education, and was taught his Cree language and culture. Sapp was given an Indian name through instructions received in a vision by an old matriarch (Notookaso). She laid her hand on his forehead as he slumbered and named him "Kiskayetum." In English the name is translated as "he perceives it."



Sapp's mother died of tuberculosis when he was young, and because of this he lived with his grandparents. It was from his grandmother, Maggie Soonias, that Sapp developed his sense of self, his values, his spiritual guidance, and his respect for his Cree heritage. Maggie Soonias made Sapp's small confined world a place of traditional storytelling that aided the development of his inherent love for drawing. In later years Sapp brought the memories of his childhood alive on his canvases with a sense of emotional affection rarely seen in any artist's work.

Sapp gifts his audiences with his unique perception of childhood memories, but he also provides glimpses into the often-harsh environmental challenges his people continue to endure, and yet, like Sapp, leave purposeful trails of accomplishment and completeness.

As Sapp entered adulthood, the effects of his childhood illness and the severe poverty he experienced on the reserve compelled him to seek better living conditions off-reserve for his wife and son. Moving to North Battleford, they rented the upper storey in a house, and Sapp re-created himself into an image he felt would be accepted in the white culture. He cut his hair short, and wore an ill-fitting suit coat and horn-rimmed glasses. He began to paint. He painted simple scenes of mountains, streams, and animals and sold them for a few dollars apiece on the street in order to supplement the welfare payments upon which he depended.

On a cold winter day in 1966, Sapp entered the North Battleford Clinic, intending to sell his paintings to the doctors. It was there he met

Doctor Allan Gonor. Dr. Gonor became a very important person in Sapp's life, encouraging him to paint the things he knew and remembered about his life on the reserve. He also introduced Sapp to University of Saskatchewan Professor Wynona Mulcaster, who shared her artistic knowledge with Sapp. Mulcaster and Dr. Gonor arranged Sapp's first show in 1968, and he sold most of his paintings. On the Easter weekend a year later, Sapp's first major exhibition saw 13,000 viewers pass through the gallery, and once again he was very successful with sixty-one of his paintings being sold. The public response to Sapp's pictures extended his showings to other major Canadian and American cities as well as to London, England.

It was during this time that Sapp also reunited himself to his heritage, as not only the descendant of chiefs Red Pheasant and Poundmaker, but as the grandson of Maggie Soonias. He braided his hair and again wore boots and jeans, except when at powwows in his colourful beaded regalia. Dancing at powwows and participating in traditional ceremonies was Sapp's way to remain true to himself and his grandmother's teachings.

In 1974 Sapp was featured in *Portrait of the Plains* by then lieutenant-governor of Alberta, Grant MacEwan; he met the prime minister and had a National Film Board documentary done on his life and art. In 1980 he presented Princess Margaret with a painting, and in 1981 *A Cree Life: The Art of Allen Sapp* became a popular bestseller in Canada. In 1985 Sapp was elected to the Royal Canadian Academy of Arts, and became one of the first eight recipients of the Saskatchewan Award of Merit. This award is given to persons in recognition of individual excellence and/or contributions to the social and economic well-being of the province and its residents. In January of

1987 Sapp received the Order of Canada, an appointment given in recognition of outstanding achievements and service to Canada or its citizens. The Allen Sapp Gallery opened in May 1989, and displays the "Gonor Collection" in memory of Dr. Gonor, who had passed away in 1985. Sapp continues to show his paintings in galleries across the country, and published *I Heard Drums* in 1997. Sapp has also been the recipient of many prestigious awards such as the Saskatchewan Arts Board Lifetime Achievement Award in 1997 and the National Aboriginal Lifetime Achievement Award in 1999. In November 2003, Sapp won the Governor General's literary award for his illustrations in *The Song Within My Heart*, a children's book written by David Bouchard of Fort Qu'Appelle. Allen Sapp and his wife Margaret currently live in North Battleford.

CHARLENE CREVIER

FREDERICK GEORGE SASAKAMOOSSE

(b. 1933) was born on the Whitefish Reserve (now Big River Reserve), about fifteen miles from the Sandy Lake Reserve (now Atahkakoop Reserve), where he returned to live following his career with the Chicago Black Hawks. His father was Roderick Sasakamoose and his mother was Sugil (Judith) Morin. His parents had eleven children, five of whom lived to adulthood. As a child in the late 1930s, Sasakamoose had a pair of bobskates, hockey sticks he made from red willow branches with a crook at one end, and anything that qualified as a puck—stones, cans, or once in a while a frozen apple. His grandfather, Gaspar Morin, kept the snow cleaned off the small slough on which Sasakamoose skated. He started attending the school on the reserve, but it was too far for him to walk in winter so his parents sent him

to school at St. Michael's at Duck Lake. He was eight years old. Hockey became an important motivational factor in his staying in residential school; it was important both to him and the priests. Some of the priests were from Montreal, and they loved the game of hockey. Father Roussel met Sasakamoose in 1944, and remembers him coming and saying, "When I get older I will be playing in the NHL." Father Roussel responded by saying, "If you work hard, you will succeed. Do your best and play cleanly." Father Roussel was the sports director at the school, and an exacting trainer who tutored Sasakamoose's ambidextrous wrist shots. In 1949 the St. Michael's team won the midget championship of Saskatchewan, and in the fall of that year Sasakamoose was asked to attend training camp in Moose Jaw. General manager George Vogan of the Moose Jaw Canucks asked Sasakamoose to live with his family, which he did for the four years he was with the team.

One evening, following a losing game, the team was dejectedly sitting in the dressing room and Sasakamoose was thinking about going home. Vogan walked in with a suitcase and asked Sasakamoose if he'd heard the good news. The team manager came over, and handed him a telex and a plane ticket—Sasakamoose was going to play with the Chicago Blackhawks for the rest of the season. At first there was shocked silence and then his teammates began cheering. Someone came in and handed Sasakamoose an engraved watch, a ring, and two suitcases full of clothes, and he flew to Toronto to join the team and play his first game. Several fans from Moose Jaw followed him

to watch him play. In the Chicago dressing room he was given a jersey with the number 16. Much publicity surrounded the fact that Freddie Sasakamoose was the first Treaty Indian to play in the NHL and, since Chicago was not having a good season, team owners hoped the novelty of Sasakamoose would fill Chicago Stadium. The organist played the *Indian Love Call* when Sasakamoose stepped on the ice, but, proud of his heritage, he did not find it offensive. A former Blackhawk player who had also gotten his start in Moose Jaw was Metro Prystai. At the time he first met Sasakamoose on the ice he was playing for Detroit. In Brenda Zeman's *To Run With Longboat: Twelve Stories of Indian Athletes in Canada*, Prystai recounts that Sasakamoose "had a very hard, accurate slap shot and his wrist shot, well... He had tremendous wrists. He could be falling down and still get a good shot away. And he could skate. He could stop and start on a dime and he could hit top speed in two, maybe three strides. He had the best reflexes I've ever seen, better'n Gordie Howe." Prystai reflects that if Sasakamoose had been with a better club, one that groomed him along instead of just throwing him out there to boost their ratings, he would have lasted longer.

Sasakamoose went to play with the Chicago Blackhawks in 1953, a period in Canadian history when First Nations people were still not allowed off their reserves without a pass, and seven years before they were given the right to vote.

In July of 1955, Sasakamoose married Loretta Isbister, a Metis from Bodmin, Saskatchewan. Together they raised nine children. In the fall



of 1955, after returning to the Chicago training camp, Sasakamoose became concerned when he did not hear from Loretta for several weeks. When he finally reached her he told her he would make the team, and that he had everything ready for her to move to Chicago. She refused to move. Sasakamoose approached team manager Tommy Ivan and asked if there was some place in western Canada where he could play, and he was assigned to play for the New Westminster Royals. He was given tickets to fly home and return with Loretta, but she still refused to move. He went to visit his parents, and they told him to go back and play hockey as he had a good future. Sasakamoose returned to New Westminster. He played for the Chicoutimi Saguenéen (in Quebec) and the Calgary Stampeders during this period also, but he missed his wife. Two years later, while playing for Calgary in Saskatoon, his parents and a few other people from the reserve came to watch—but his wife never came. When he returned to his hotel he decided that he was going quit the team. He moved home to Loretta, and played with a bush team in Debden, Saskatchewan. Then Sasakamoose got a call from a double A Senior team in Kamloops, and this time Loretta went with him. At first the people of the nearby Kamloops Reserve were in awe of Sasakamoose—he was like an idol to many First Nations people. They made him an honorary chief of the Kamloops Indian Reserve—the only plains person to be given that honour—and was given the name Chief Thunderstick because of his famous slap shot. He finished off his professional career playing for the Kamloops Chiefs.

Fred Sasakamoose is a pioneer who opened the door for many First Nations hockey players. He was inducted into the Saskatchewan

Indian Sports Hall of Fame in 1994. He is also a kind-hearted community leader, father, and husband. He can relate to people at many levels of society, and make them feel at ease. Freddie Sasakamoose has accomplished many things for which his family, friends, and community feel proud, including being elected chief of the Sandy Lake Reserve for four years. But Sasakamoose himself rarely talks about the accomplishments in his life.

CHRISTIAN THOMPSON

DARLENE SPEIDEL, who was born on the Standing Rock Sioux Reservation, is an advocate for First Nations self-determination and governance. Over the years she has held numerous positions in which she has worked to advance First Nations interests. One of her focus areas has been in seeking the recognition of rights for Dakota and Lakota people living in Canada, working a number of years with the Dakota Nations of Canada in seeking settlement of treaty and land claims with the Canadian government. Speidel is also one of the founding organizers of the annual summit meetings that bring together all Canadian and American Dakota, Nakota, and Lakota bands and tribes to address issues of common concern.



Another focus area for Speidel has been the control of First Nations education by First Nations peoples. She holds a Master's degree in Education, and has worked for the development of First Nations bilingual and bicultural

education programs. Speidel has held a variety of other positions in the field of education, ranging from teacher's aide to director of Education, for levels from Head Start to university programs.

The preservation of First Nations languages and cultures is Speidel's primary focus, and over the years she has worked extensively in developing and producing First Nations instructional and resource material. This has included production in print, audio, video, and multimedia formats. As a Lakota author, Speidel contributes personally through her extensive research and writing about Dakota, Nakota, and Lakota people. This has included writing and illustrating a number of works in the Lakota and Dakota languages.

For a number of years Speidel has been the director of Cultural Resource Development and Publications at the Saskatchewan Indian Cultural Centre. She has also acted as an advocate for First Nations interests in publishing, film, and sound recording with the Saskatchewan Publishers Group executive and the Saskculture board of directors. Speidel is one of the founding organizers of the Circle of Aboriginal Controlled Publishers, and a member of a number of other cultural organizations and committees.

Throughout her life Speidel has maintained an active involvement in Lakota and Dakota ceremonial and cultural activities, and has provided opportunities for her three children and six grandchildren to become involved. First Nations song and dance remains a special interest and, as with the many other areas of interest, she has become involved as a dancer, costume designer, dance instructor, dance troupe manager, and choreographer of dance performances, and is a powwow organizer. Today Speidel is the director of the Saskatchewan Indian Cultural Centre Dance

Theatre, and an advisor to Buffalo Boy Productions. She has travelled extensively throughout North America and Europe in support of First Nations song and dance.

DARLENE SPEIDEL

AHAB SPENCE (1911-2001). July 1, 1911, Split Lake, Manitoba: a new baby was born to Hector and Eliza Spence. They named him Ahab. April 5, 2001: Ahab, the old man, joined his parents in spirit. Between birth and death, this illustrious man was internationally known, respected, and admired for his work.

Ahab Spence attended residential school at The Pas and high school at the collegiate in Prince Albert. He was a good athlete, winning many long-distance races as well as playing on the school basketball team. Following high school he studied theology at Emanuel College in Saskatoon, graduating in 1937. He lived on Little Pine Reserve for a while, travelling to attend university in Saskatoon in an old Model A Ford. He completed his Bachelor of Arts in 1952.



When the Union of Saskatchewan Indians was formed in 1946, Spence served as an advisor to the organization's first president, John Tootoosis. He dedicated his life to the movement of Aboriginal people to improved living conditions in all areas of life. He was a student, a priest, a canon, an archdeacon, and a supplementary chaplain in the R.C.A.F. His various positions included public servant, Manitoba Indian Brotherhood president,

university instructor of Cree and Native Studies, Cree translator, head of the Indian Language Department (University of Regina), principal of a residential school, and director of education. In 1984 Spence became a full professor, and in 1998, upon retirement, he was granted the title of professor emeritus. He was also a member of the Order of Canada. In academic circles, he was known as the Reverend Dr. Ahab Spence, B.A., L.Th., LL.D.

The friends and associates of Ahab Spence knew him as one who had a delightful sense of humour, and an abiding devotion to spiritual growth for both himself and others. Always available to those who sought counsel, he delighted in teasing. When he smiled and laughed, his eyes twinkled and everyone smiled and laughed with him.

Our legacies from Ahab Spence are rich with colour, knowledge, wisdom, humor, compassion, and integrity. While recognition of Dr. Spence is worldwide, there are precious memories among his family members, friends, and associates.

BERNELDA WHEELER AND CHRISTIAN THOMPSON

BRIAN STANDINGREADY (b. 1942) was born to Herb and Eva Standingready of the White Bear First Nation on August 6, 1942, at Fort Qu'Appelle. His father is of Saulteaux descent and his mother Assiniboine. Standingready is the English translation of the Saulteaux term "way win ce cappo." Brian Standingready attended school at the White Bear Day School and the Birtle Indian Residential School, and in 1963 completed his high school at Bedford Road Collegiate in Saskatoon. Between 1960 and 1963, Standingready was a rifleman in the 2nd North Saskatchewan Regiment of the army reserves. During that time he was chosen and

sent to the World's Fair in Seattle to represent his regiment in a rifle-shooting competition. He attended post-secondary classes at the University of Regina and the Banff Centre of Management. In 1975 Brian and Brenda were married, and together they have raised four boys and one girl, along with numerous foster children. Standingready was elected to band council in 1976, and remained on council for two years. He was elected chief in 1978 and remained in office until 1990. He was band manager from 1992 to 1995 and then was re-elected chief in 1995 and remains in office to this date (2004).

Some of Standingready's accomplishments as chief include establishing First Nations control over the White Bear Lake Resort with a Board of Directors (1978). The result was an increase in the band's land lease revenues from \$20,000 to just over \$900,000 a year. His introduction of CMHC housing on the White Bear First Nation resulted in the construction of higher quality housing for on-reserve members (1979). He also sat as a Yorkton Tribal Council district representative in 1984-85. He played a major role in negotiating the establishment in 1986 of the White Bear First Nations Golf Course (now one of the top courses in the province), which directly and indirectly continues to provide employment opportunities for community members. During his administration, the White Bear Education Complex was developed (1986-87). He was a negotiator for the White Bear First Nations in the development of the 1986 land settlement agreement that resulted in the return of 48,000 acres of land, surrendered from the Pheasant's Rump and Ocean Man reserve in 1901. The settlement led to the re-establishment of the two bands. In 1996, Standingready introduced the use of natural gas to the community as a means to

provide safer and cleaner energy and heat sources. And in 1999, he was active in preparing a submission for an outstanding Treaty Land Entitlement claim, resulting in an additional 6,448 acres of land for the White Bear First Nation. Between 2001 and 2003 Standingready was appointed to the Federation of Saskatchewan Indian Nations (FSIN) Economic and Community Development Commission, the Saskatchewan Indian Gaming and Licensing Board of Directors, the FSIN Gaming Negotiating Team, and the FSIN Provincial Gaming Jurisdiction Committee. Standingready has also served on numerous boards and commissions. He is past president of the White Bear Lake Development Board, the White Bear Community Pasture, the White Bear Golf Course, White Bear Resources, White Bear Oil & Gas, and White Bear Holdings for White Bear Nations Casino and Lodge. Standingready was also Land Claims Consultant for Waywayseecappo First Nation (2000-01).

Brian Standingready is a sports enthusiast, actively playing baseball, fastball, hockey and golf. He is active in minor sports, supporting the participation of his own and other children in the community, and sits on the Board of Governors South East Treaty Four Tribal Council for the Moose Mountain Rangers, Junior B hockey club (2003-2004).

Brian Standingready has been chief of the White Bear band for over eighteen years. A large percentage of his time has gone into creating opportunities that will help the community continue to develop without being dependent on the federal government. He has found that as long as the community is behind you, you can almost do anything—any project you set your mind to. He sees the White Bear community as proactive rather than reactive in creating economic development, and that the

community implements long-term plans for the community's children and grandchildren, as well as for the elderly who are dependent on strong health care and senior housing. Standingready believes that, not only as First Nations communities but as individuals within those communities, "we have to exercise our rights and we have to fight for what we believe in."

BRIAN STANDINGREADY AND CHRISTIAN THOMPSON

STAR BLANKET (~1835-1917). Chief Star Blanket's Cree name was Ahchacoosah-cootakooit, Has a Star for a Blanket. He was a hereditary chief, and leader of the Star Blanket band from 1875 until his death in 1917. Star Blanket was the son of Chief Wahpiimoosetoosis, White Buffalo Calf, who passed away in 1875, a year after he signed Treaty No. 4 (1874). The White Calf band was also known as the Puscoos band.

In 1934, David Mandelbaum conducted field research in the File Hills area and recorded some valuable history of the Cree people. He interviewed Star Blanket's son, Chief Red Dog (Atim Wakawasit), and Star Blanket's brother Pimotat (Earth Walker or Askih kapi-mohtet). According to Mandelbaum's research, the Star Blanket band was part of the Calling River People (Katepwucipiwiwiniwuk), and Star Blanket's grandfather's name was Pakacowiw (Kapasaskihk). Mandelbaum's notes stated that the Star Blanket people were closely related to the Ochapowace people, for Star Blanket's grandfather Pakacowiw was a cousin to Kakishway (Loud Voice), leader of the Ochapowace Band and the primary leader of the Plains Cree.

Star Blanket was born about 1835 and was about 83 years old when he passed away in 1917. He had four wives, and according to the

treaty annuity paylists he had many brothers. They were Powastim (Falling Dust), one of Star Blanket's headmen; Ohoo Awasis (Night Owl Child), another of Star Blanket's headmen; Aski Maskwa (Earth Bear), may have settled in Piapot's band; Ayikipwam (Frog Legs), may have settled in Piapot's band; and Pimotat (Walking Earth), Star Blanket's youngest brother. He also had a headman named Oskici Awasis (Pipe Stem Child), who was married to Star Blanket's two sisters; and Sakaciwew (On Top of the Hill), who was Star Blanket's father's brother (he lived to be 110 years old, and passed away shortly after Star Blanket's own death).

Chief Star Blanket resisted the oppressive policies of both the federal government and church officials by restricting their influences on his band. He was known to the government as a leader who would not conform to their policies, and stood adamant in the belief that the government was obligated to fulfill the treaty promises which he had witnessed firsthand. He would have been middle-aged at the time the treaty was signed, and would have served as an important advisor to his father. Star Blanket stood strong for his cultural values, and he wanted to ensure that his children carried on the culture and traditions of their ancestors. The federal government referred to Chief Star Blanket as a "serious drawback to progress" because he insisted on continuing the Sun dance and fought against the policy to abolish this sacred practice. In 1885 authorities accused Star Blanket of participating in the Rebellion, and used this accusation as a way to subjugate him as a leader. John Hawkes wrote that "Star Blanket, of the Crees... was an immovable Pagan of strong character, and there is little doubt that the old warrior was positively aching to go on the war path in the rebellion." Oral history, however, states that

he did not take part in the skirmishes—he honoured the promise his father had made in the treaty to not take up arms against the Queen.

Star Blanket was the last leader in the File Hills area to allow the children of his band to be removed from their homes to the residential schools. Finally, in 1895, he allowed one of his own sons to attend the Qu'Appelle Industrial School (Lebret) on a trial basis. Conditions attached were that his son should not be taught religion nor be allowed to play in the band.

In a letter to the Governor General in 1912, Star Blanket asked that the government fulfill their treaty rights, saying that according to the treaty the government promised to make a school for every band on their own reserves. Instead, little children were taken from their homes by the police or government agents to large schools many miles away, where many took sick and died. He said, "The white people have men they send to Ottawa to speak for them, but we have no one. If the government could understand all I feel I am sure they would make our life easier... I would ask the government not to forget their treaty, to send out some honest men to enquire into our troubles and let us explain them."

After Treaty No. 4 was signed, Star Blanket and his band continued to hunt the buffalo as the people had always done. It was the eventual disappearance of the buffalo that compelled Star Blanket to settle on the reserve that had been surveyed at Crooked Lake in 1876 by Dominion land surveyor William Wagner. This reserve was selected near Loud Voices. The Star Blanket band had another reserve surveyed in 1880 at the File Hills where they eventually settled.

Star Blanket was a prominent leader, and his legacy has been handed down through his

descendents. The government called him an obstinate chief, when in reality he was taking a strong stand against the oppressive policies enacted by the federal government of that period, policies he knew were direct violation to the treaty his father had signed.

DANETTE STARR-SPAETH

NOEL STARBLANKET (b. 1946) is a Cree member of the Starblanket Reserve. At the age of twenty-four he was elected chief of his reserve (1971), making him the youngest chief in Canada at that time. Starblanket was elected third vice-chief of the Executive of the Federation of Saskatchewan Indian Nations (FSIN), and held the position of president of the National Indian Brotherhood (now the Assembly of First Nations) for two terms between 1976 and 1980. While president of the NIB, Starblanket enhanced public awareness of First Nations issues and needs, and contributed to building the National Indian Brotherhood into a strong political lobby group. Noel Starblanket also served as the director of Treaty Rights and Research for FSIN, and attended law school at the University of Saskatchewan. Starblanket, along with Morley Watson and Vern Bellegarde, formally initiated the idea to form a competitive Native hockey team. This became a reality in 1992 when a small group of people decided to take their application to the Saskatchewan Junior Hockey League's board of governors. Lebreton was subsequently granted an expansion franchise, and the Lebreton Eagles was formed.

Noel Starblanket remains a strong and independent thinker who stands behind what he believes in. He is well known for his hard-driving leadership, and for securing a place for the examination of First Nation's rights.

CHRISTIAN THOMPSON

VICTOR STARBLANKET, Keesik Ka Pe Kiskwatuk (1913–1998) was born on April 5, 1913, at his grandparents' home on the Little Black Bear Reserve, near File Hills. His parents were Allan Starblanket and Mary Agnes Peekatch. He passed to the spirit world on April 4, 1998, at the age of 84. Starblanket was the great-grandson of three original treaty signatories: Day Star was Allan Starblanket's mother's father; White Calf was Allan Starblanket's father's father; and Little Black Bear was Mary Agnes Peekatch's father's father. Victor Starblanket attended the Lebreton Industrial Residential School for grades one to seven (1924–1931) and fifty per cent of his schooling hours were spent doing manual labor such as gardening and farming.

Victor Starblanket was twenty-two years old when he married twenty-one-year-old Mary Elizabeth Keewatin on May 6, 1935, in the Old Agency Catholic Church on the Okanese Reserve. A banquet was held at Mr. and Mrs. Joe Starr's house. The second day of the wedding celebration included a traditional powwow at the log hall, and a traditional giveaway by Starblanket's grandfather, Peekatch.

In the spring of 1940 Victor Starblanket began farming with a team of horses, harness, and wagon. He sold, bartered, and traded fence pickets and wood to local farmers, receiving various farm implements and food in return. In 1945 he was elected chief and served his people for a total of seventeen years. Victor Starblanket was descended from a long line of chiefs that included his father, Allan Starblanket, grandfather Ahchacoosacootacootit or Star Blanket, and great grandfather Wahpiimooosetosis or White Buffalo Calf.

Victor Starblanket often spoke of his grandfather, Star Blanket. Although he was a small boy when his grandfather passed away,

his father made sure to teach him the values and beliefs of his grandfather. He, in turn, enjoyed teaching his own grandchildren about their great-grandfather's beliefs and his unrelenting passion for his people. Victor Starblanket held the same view about keeping the promises of the treaty as his grandfather, stating, "their treaties were not kept, they were broken here and there," and it was no small matter. He was very concerned with the future of Indian people and their treaties, and felt it was important for the children to be taught their own ways and to keep the language. He felt very strongly about the retention of the Indian languages.

Victor Starblanket accomplished many things in his lifetime. He was a well-known elder within the Indian community, and was held in very high regard by people of all ages. He was a senator with the Federation of Saskatchewan Indian Nations, and was always eager to talk about the treaties and to teach people about their history. He took his role as elder very seriously. He accepted the duty of teaching the people, and was honoured to do so. Victor Starblanket was chief at a time when Indian leaders had to sacrifice all they had for the betterment of their people. They had to put everything they had into being a leader, travelling many miles and spending sleepless nights silently debating the complex issues at hand. During his chieftainship the federal government was working hard to oppress Indian people and violate their treaties, and he demanded that the federal government adhere to treaty and recognize the promises that were made. He worked hard to educate his people in this regard, and his greatest fear was that his descendants would not have these rights. He worried that the



promises made by the federal government were fading away with the passing of the elders.

Victor Starblanket enjoyed telling stories of long ago that demonstrated the moral, social, and spiritual ways of his people, and he worried about preparing subsequent generations for roles as elders in the community. Family values held a high priority for him. Upon his death in April

1998, he and Mary had five sons and three daughters, thirty-eight grandchildren and sixty-six great-grandchildren.

DANETTE STARR-SPAETH

THERESA STEVENSON was born June 26, 1926, on the Cowessess First Nation. She lived with her family, including four sisters and one brother, until she was six years old. When she was six, the Indian agent took her away to residential school at Marieval. Although she was able to leave the school on weekends, during the school week Theresa suffered both emotional and physical abuse. This continued until she was fifteen, when her mother witnessed a nun physically abusing Theresa. As a result, she was taken from school and began working on farms doing odd jobs to help support her family.

On August 22, 1950, Theresa married Robert Stevenson, a man she had met many years earlier on Cowessess. In 1955, they were forced to leave Saskatchewan for the United States to search for work. In doing this, they had to leave their three young sons behind with Bob's parents until they were able to provide for them. Almost a year later, the Stevensons were able to bring their children to live with them in the United States, where

Theresa had found work cleaning homes and waitressing. The family remained in Wolf Point, Montana, for fifteen years.

In 1970, the Stevensons returned to Canada so their middle son could attend the University of Regina. Having lived through poverty, hunger, and oppression, Mrs. Stevenson devoted her time to helping those living in the same difficult situations she had endured. She founded the Regina Indian Community Awareness, Inc. (RICA) in the late 1970s and served as its executive director, providing assistance with housing, food, clothing, and social services to urban First Nations people. From this time forward, Stevenson was recognized as a leader in First Nations community development.

Silver Sage Housing is another initiative Stevenson was instrumental in developing and maintaining. Through RICA, she developed links with Saskatchewan Housing to provide low-income housing for First Nations people moving into the city, elders, young families, and students. With the change in government that occurred in the 1980s, the houses were turned over to a private realtor who was unsympathetic to First Nations people who relied on these low-income homes, because he was a "businessman." Fearing they were losing this essential housing, Stevenson and her group met with the Federation of Saskatchewan Indian Nations, who eventually took over the homes that are now controlled by sixteen area bands. Stevenson remains a member of Silver Sage Housing to this day.

Theresa Stevenson is probably best known for her development of Chili for Children in 1985. The hot lunch program

was inspired by a similar program she had observed when she lived in Montana. The Stevensons started the lunch program with their own money after hearing stories of children coming to school hungry, and seeing children on the streets during the noon hour with nothing to eat and nowhere to go. Mrs. Stevenson made lunch in the community centre kitchen, and twenty young people came to eat on the first day alone. Soon the program was feeding as many as two hundred people a day and "Chili for Children" was born.

This endeavor was not without some very significant difficulties. Mrs. Stevenson began to lobby for funding, knowing that the change collection they requested for each lunch could not sustain the growing need or numbers attending the program. This battle became well-known on local, provincial, and national levels, and today the program continues with funding from the provincial government, school board, and many other sources.

In 1988, Theresa Stevenson was named Citizen of the Year by the Federation of Saskatchewan Indian Nations. She was also named the YWCA Woman of the Year. She received the Canada 125 Commemorative Medal in 1992, and in 1994 was appointed a Member of the Order of Canada. In 1995

Stevenson was awarded the Saskatchewan Order of Merit, and in 1999 the National Aboriginal Achievement Award for Community Development. Also in 1999, Stevenson was presented with an honorary degree from the University of Regina.

In January of 2001, Theresa Stevenson was appointed senator of the Federation of Saskatchewan Indian Nations—the first woman to be appointed to the FSIN



Senate. She remained the only female senator until late 2003.

Stevenson is now retired, but continues her community involvement by sitting on many boards, committees, and councils. She also remains a member of the Saskatchewan First Nations Women's Council, an organization which strives to better the lives of First Nations women throughout Saskatchewan.

NICOLE STEVENSON

BLAIR STONECHILD is from the Muscowpetung First Nation, and was born October 9, 1950. Stonechild attended the Qu'Appelle Residential School, and completed high school at Campion High School in Regina. He obtained his Bachelor's degree at McGill University, and then his M.A. and Ph.D. in the Canadian Plains Studies program at the University of Regina.

Stonechild was the first faculty member hired as instructor and developer of Indian Studies in 1976 at the newly formed Saskatchewan Indian Federated College. He is currently professor and department head of Indigenous Studies, but has also held the positions of dean of Academics as well as executive director of Planning and Development. In the latter position he worked with architect Douglas Cardinal on the development of the First Nations University of Canada building. He has travelled to Asia, South America, and the Caribbean to assist in establishing exchange agreements on behalf of the College with international Indigenous groups. Stonechild has also published several works, most notably *Loyal Till Death: Indians in the*



North-West Rebellion. Co-authored with Bill Waiser, it won a Saskatchewan Book Award and was short-listed for the Governor-General's Award in 1997.

Stonechild has worked as senior land claims researcher for the Federation of Saskatchewan Indians and does consulting for the Qu'Appelle Valley Indian Development Authority. He has been involved in several associations, including as president of the National Native Youth Association in 1972, and president of the Canadian Indian/Native Studies Association from 1983 to 1989. He is involved in museum development, and was appointed by Prime Minister Mulroney to the Board of Trustees of the Canadian Museum of Civilization from 1990 to 1998. He is also advisor to the Treaty No. 4 Keeping House and Archives and is currently a member of the Glenbow Museum's First Nations Advisory Committee. Stonechild is currently

the Aboriginal theme editor for the Encyclopedia of Saskatchewan. He enjoys bicycling and running marathons. Blair Stonechild is married to Sylvia and has three children.

BLAIR STONECHILD

JOHN BAPTISTE TOOTOOSIS (1899-1989) was a central figure in the development of modern Indian political organizations in the province of Saskatchewan and also at the national and international levels. Throughout his life, he was a tireless promoter and defender of Native peoples' treaty rights and deserves at least some of the credit for the entrenchment of Aboriginal rights in the 1982 Constitution Act.

Tootoosis was born on Poundmaker Reserve near Cut Knife on July 18, 1899, of Cree, Assiniboine, and Metis ancestry. His grandfather was Yellow Mud Blanket, brother of the legendary Cree Chief Poundmaker. As a young boy, he enjoyed a sheltered childhood in a close-knit family until age thirteen, when his father sent him to Delmas Residential School so that he would receive a Euro-Canadian education. John Baptiste was part of the third group of Poundmaker children to attend the residential school and it was an extremely traumatic experience for him. As a result, he remained a lifelong critic of the residential school system and the control that the Roman Catholic Church exercised over Native people.

John returned to the reserve at age seventeen and his father gradually introduced him to the community's political system. Recognizing his son's obvious interest and potential, Tootoosis senior took him along to band council meetings where he developed a solid grasp of his people's history and treaty rights. Other community members clearly also held John Baptiste in high esteem and, when the Poundmaker council decided in 1920 to select a new chief, the young John was their first choice. However, at that time the *Indian Act* regulations stipulated that chiefs had to be at least twenty-five years old, so John was replaced by another candidate. Encouraged by the recognition, the young Tootoosis began to assert a leadership role in the community, particularly in resisting the efforts of government officials to alienate part of the Poundmaker Reserve land base.

John Tootoosis' entry into the political arena coincided with the

appearance of a new assertiveness among Aboriginal peoples across Canada in the years after World War I. Often led by veterans of the war, some Aboriginal communities began to organize to secure redress of grievances – specifically, the non-fulfillment of treaty promises and the generally second-class treatment that they received from the federal government. The League of Indians of Canada, established in Ontario in 1919 by Lieutenant F.O. Loft from the Six Nations Reserve, was the most prominent of these organizations and it soon won support among Native people in Western Canada. John's father became actively involved in the organization and, when he passed away in 1932, young John was chosen to represent the Battleford bands in the League of Indians of Western Canada.

Throughout the 1930s and 1940s, John Baptiste continued to travel the length and breadth of the prairie provinces, and occasionally went to Ottawa to organize Native people and lobby the government on their behalf. During this time, Tootoosis received no salary and relied on small donations from individuals to support himself and pay his travel expenses. His activities also aroused the ire of the Department of Indian Affairs, which still used

the infamous pass system to control the mobility of Native people. On one occasion, John Baptiste was picked up by the Royal Canadian Mounted Police (RCMP) in Broadview without a pass and was promptly placed on a train back to Cut Knife. When he received his treaty money that year, the cost of the train fare had been deducted. His organizational activities and especially his criticism of the residential school system also troubled the Roman



Catholic authorities; on more than one occasion, he was threatened with excommunication from the Church.

Undaunted, John Baptiste continued his work and his efforts finally began to bear fruit in the years after World War II. In 1946, he was instrumental in bringing about the amalgamation of the various Aboriginal groupings in Saskatchewan into one organization, the Union of Saskatchewan Indians. John served as their representative to the Joint Parliamentary Committee then investigating the *Indian Act*, leading to a major revision of the *Act* in 1951. In 1959, the original Union was replaced by the Federation of Saskatchewan Indians, and John was elected its first president.

In his various leadership capacities, John made the promotion and defence of treaty rights his main priority, as he considered this to be vital to the future of Aboriginal peoples:

... this special arrangement we have come to call treaty, made with the Queen—we cannot lose it. We must always keep this in mind. The treaties form the basis of our political system and of our relationship to the land. We were promised the establishment of educational institutions, tax exemption, medicare, all these were paid for in perpetuity the day we signed the treaty. This is something that our children should know.

In 1970, John Baptiste Tootoosis was appointed to the senate of the Federation of Saskatchewan Indians and served as an active elder statesman for the remainder of his life. During this time, he also served as ambassador to the World Council of Indigenous People conferences held in Canada, the United States of America, South America, Australia, and Sweden. In these years, he was also involved in the fight against the 1969 White Paper and in the successful campaign to have Aboriginal rights entrenched in the 1982 Constitution.

John Baptiste was married in 1929 to Louisa Angus from Thunderchild Reserve and together they had thirteen children: Wilfred, Edwin, Simon, Austin, Gordon, Martin, Arsene, Eric, Leonard, Jean, Leona, and Shirley, and they enjoyed spending time with their fifty grandchildren before they each passed away. Their children and grandchildren continue John's example of service to First Nations peoples.

MICHAEL COTTRELL

TYRONE WILFRED TOOTOOSIS (Cree-Assiniboiné) is a remarkable man. Born in 1958 on the Samson Reserve in Alberta, he was raised on the Poundmaker Reserve in west-central Saskatchewan. Tootoosis is a descendant of Poundmaker's brother, Yellow Mud Blanket, and the grandson of John B. Tootoosis, who helped to organize what is now the Federation of Saskatchewan Indian Nations (FSIN). The oldest son of the late Wilfred Tootoosis, who was an oral historian and cultural conservationist, Tyrone Tootoosis follows on the path of his forefathers as an oral historian, cultural promoter, and social activist. His interests and activities are varied, including acting, writing, and other artistic endeavors such as powwow dancing. Tootoosis is also a well-known social activist supporting First Nations in their struggles and promoting accountability.

An accomplished powwow dancer for over three decades, Tyrone Tootoosis and his dance troupe have performed at countless events in Saskatchewan, across Canada, and elsewhere, including the United States and Europe. He has coordinated and choreographed powwow dance performances for Wanuskewin Heritage Park, Canada Day celebrations, the North American Indigenous Games, Expo 88 in

Brisbane, Australia, Expo 86 in Vancouver, and for the 1987 Royal Visit of Queen Elizabeth and Prince Philip. He is in great demand as a powwow coordinator for the Federation of Saskatchewan Indian Nations, the First Nations University of Canada, the University of Saskatchewan, and for many other First Nations in addition to his own Poundmaker Cree Nation.

As an actor, Tyrone Tootoosis portrayed his ancestor, Poundmaker, several times on television, including in *Big Bear, Canada, A People's History*; and *The Trial of Poundmaker*. In addition, his credits include *Revenge of the Land* and *Dreamkeeper*.

Tootoosis is a facilitator and coordinator, an interpreter and a cultural liaison, promoting Indigenous Knowledge programs, a Cree mapping project, powwows, and educational programs across the province and elsewhere. He contributed as a journalist to the *Eagle Feather News*, sharing stories as told by his grandfather, John B. Tootoosis. He worked as a research consultant on books such as *Indian Fall* by D'Arcy Jenish, *Loyal Till Death* by Blair Stonechild and Bill Waiser, and *The Way of the Pipe* by Jim Waldram. In video production he has been producer, host, and narrator on several productions. As a narrator, he has worked on several First Nations radio and television documentaries and dramas, and on audio-cassettes for children's books.

Tootoosis has participated in numerous workshops, conferences, and cultural programs in public schools and First Nations schools across the province, as well as in the Indian Teacher Education Program (ITEP), the Saskatchewan Urban Native Teacher Education Program (SUNTEP), the First Nations University of Canada, SIAST, and the University of Saskatchewan. He has been an organizer and presenter at a number of Indigenous

Knowledge conferences. He volunteers with powwows, Indigenous games and student groups. He was spokesperson for several First Nations causes, including the Keepers of Mother Earth blockade and the Lubicon Lake First Nation blockade. For years Tootoosis has worked with elders and he is custodian of hundreds of audio tape interviews with elders and archival visuals, a collection first begun by his late father Wilfred Tootoosis. In addition to traditional oral history and culture, his interests include horseback riding, archery, and traditional arts and crafts such as leatherwork, featherwork, and beadwork.

His deep roots in Cree culture are expressed in creative visual arts and writing, but Tootoosis is also a social activist and staunch proponent of accountability in First Nations governance, helping to organize and promote the First Nations Coalition for Accountability, of which he is the chairman. Currently, he is hosting and co-producing a television documentary series, *Nehiyawak*, as part of the Distance Education program at the University of Saskatchewan. He interviews elders and contemporaries from the Plains Cree Nation, the Metis Nation and other First Nations, covering historical and contemporary Aboriginal issues such as veterans, justice, health, and the arts. He also works as an interpreter with the Alternative Dispute Resolution (Residential Schools Resolution) Programme of the federal Department of Justice.

As an oral historian and cultural liaison, Tyrone Tootoosis is active in promoting Plains Cree history and culture. Fluent in Cree and English, with a growing understanding of Nakota, he straddles cultures, promoting understanding, pride, and awareness of the Cree language and culture. In an age of uncertainty, Tootoosis' activities help to

provide a basis for the continuity of Cree language and culture for future generations. A generous and humble man, he combines intelligence and dedication with warmth and humor. As an educator he shows us the possibilities we all have within us to build better futures for ourselves, our families and friends, and our communities. Through his diverse talents he builds a better future, showing by example what might be done. A tireless advocate of indigenous knowledge and culture, Tootoosis uses his gifts in a variety of areas to build awareness and promote positive values. In a holistic manner, he combines his talents and interests in oral history, the arts, traditional culture, and social activism. He is a man of integrity—a role model *par excellence*.

Tyrone Tootoosis lives in Saskatoon with his wife, Dr. Winona Wheeler, dean of the First Nations University of Canada, Saskatoon Campus, and with his daughter Tynnella Jade (T.J.).

BOB LINDSAY

DELBERT P. WAPASS is from the Treaty No. 6 territory of the Thunderchild First Nation. He was born in Turtleford and was raised by his grandparents, Peter and Bella Wapass. He presently resides on the Thunderchild First Nation with his wife Doreen and their four children, Dakota, Delbert, Jr., Delaine, and Doryen.

After completing high school in Saskatoon, Wapass went on to complete a B.A. from the Saskatchewan Indian Federated College and a B.Ed. from the University of Saskatchewan. During his years in university, he led in many sports and academic activities, most notably with his talents on the volleyball court.

His strong commitment to the Cree culture and language has been shown in his

dedication to working in the classroom in several communities. His goal was to assist First Nations children to develop to their full potential and to ensure that they received the best education that would prepare them to be members of their First Nations and participants in the wider society and economy of the province.

With his strong Cree cultural and traditional background and fluency in speaking the Cree language, Wapass had the honour of working with, assisting, and learning from the elders of the Treaty Governance Processes, the FSIN Senate, and with the Office of the Treaty Commissioner. He strongly advocates that the elders' teachings and their vision are the foundation that must guide First Nations people in their individual lives and in the political sphere.

Wapass' progress as a natural leader had led him to be elected as chief of his community of Thunderchild, where he worked closely with the membership on many initiatives including economic development, particularly in oil and gas, settlement of claims, and in the areas of health and education.

Recently elected as the third vice-chief of the Federation of Saskatchewan Indian Nations, Wapass' theme and focus has been to "Bring FSIN to the People." He has been fortunate to be given the opportunity to oversee the portfolio areas of Education and Training, Urban Issues, and Sports, Culture, Recreation and Youth. His leadership principles in the area of Education and Training include improving First Nations education achievements by working both on and off reserve for improved schools, more appropriate curriculum, and full access to all post-secondary institutions and training opportunities.

OFFICE OF VICE-CHIEF WAPASS, FEDERATION OF
SASKATCHEWAN INDIAN NATIONS

IDA WASACASE (1937-1993)

was born November 27, 1937, on the Ochapowace First Nation. She spent her youth in residential school, first attending at the age of five. She graduated from the Round Lake Residential School in 1954 at Birtle, Manitoba, with a Governor-General's Award in French, and a year later received her Permanent Teachers Certificate A from Tuxedo Teachers College in Manitoba. Between 1956 and 1971 Wasacase attended the University of British Columbia, the University of Manitoba, and the University of Saskatchewan. She had over fifteen years of teaching experience all across Canada, as well as three years of experience teaching in Germany for the Department of National Defence.

In addition to teaching at the primary and secondary levels, she taught at Brandon University, Laurentian University, and the University of Saskatchewan. She also worked as a consultant in the areas of language and cross-cultural development for the Manitoba Department of Education, the Department of Indian and Northern Affairs, and the Saskatchewan Indian Cultural College. Wasacase was active in teacher associations, serving in executive positions with the Yukon and Manitoba Associations and as vice-president of the Indian Eskimo Association in 1972-73.

On September 7, 1976, Wasacase was officially appointed as the associate director at the Saskatchewan Indian Federated College (SIFC). After she had served one year, the decision was made to promote her to director of the College. The decision was made during a meeting of the Federation of Saskatchewan Indians' executive, held September 22, 1977,



following discussion about what title should be used for the leadership position with SIFC. Albert Bellegarde of the Federation of Saskatchewan Indians (FSI) stated that there were few Indian people who had the academic qualifications needed to fill the position of dean of the College, and although Ida did not have a Ph.D., she had

great experience. Dr. Lloyd Barber, president of the University of Regina at the time, responded to Bellegarde's comments, stating that he was not concerned with the lack of academic credentials, and that he had a great deal of confidence in Wasacase. Barber felt that Wasacase was very knowledgeable, determined, energetic, and had a habit of getting her way, which was usually the right way to get the job done. Wasacase served as the director of the Saskatchewan Indian Federated College from 1976 to 1982. In 1982 she received Canada's highest honour, the Order of Canada. Wasacase was an activist, renowned lecturer, and advocate of First Nations bilingual and bicultural education, and she played a key role in establishing a relationship between SIFC, the University of Regina, and both federal and provincial governments. She died on May 13, 1993, at the age of fifty-five. Despite her short life, she is remembered as a key figure in Indian control of Indian education in Saskatchewan.

ROB NESTOR, FIRST NATIONS UNIVERSITY OF CANADA

MORLEY WATSON is a member of the Ochapowace/Chacachas First Nation, located near Whitewood. Watson spent most of his childhood years on Ochapowace and in the Melville area. He attended elementary school on the Ochapowace Reserve, and high school

in Melville. His involvement in sports and community events contributed to his development as a strong-willed, competitive, and sincere individual. As the son and brother of former chiefs and councilors, Watson was well-educated in the area of First Nations politics and treaties. Guided by the teaching and support of his father and brothers, he was first elected as a councilor of the Ochapowace First Nation in 1982; he then served two terms as chief, first by election and then by acclamation. During his terms in office, Watson was successful in negotiating the first Alternative Funding Agreement in Canada, allowed only to First Nations with exemplary financial management. In addition to this he assisted advancement in legal action against the Saskatchewan government that led to treaty land entitlement negotiations. In 1988 Morley Watson left politics to become a businessman; he owned and managed Watson Sporting Goods in Melville—the first business owned and operated by a First Nations person at that time. Pursuing his vision of First Nations participation in sports, Watson became a founding member of the successful Lebret Eagles Junior A Hockey Club.

In 1993, Watson returned to his First Nation band and assisted them in areas of economic development, working closely with them in becoming players in the world of business. In addition, he was a major contributor to the Ochapowace Sports and Recreation program by coaching, managing, and volunteering with the various hockey and fastball teams. As a result of his teams successfully capturing various league and provincial championships, Watson was honoured through his induction into the Indian Head & District Sports Hall of Fame.

Morley Watson was first elected to the office of first vice-chief of the Federation of

Saskatchewan Indian Nations in 1997, and was given the Education & Training, Sport, Culture, Recreation and Youth portfolio responsibilities. As well, he sat on various boards and commissions as chairman, co-chair, and a board member. Elected first vice-chief again in October 2003, Watson presently holds the Health and Social Development Secretariat and Housing portfolios, and is the regional representative to the National Chiefs Committee on Health. His office is located in Fort Qu'Appelle.

Morley Watson is married to Lisa Marie Acoose of the Sakimay First Nation, and he and his family reside in the beautiful resort town of Fort Qu'Appelle. He is still actively involved and supportive of various teams and organizations as both coach and manager.

MORLEY WATSON

LAWRENCE WEENIE (1932–2000) was born during the "Dirty Thirties" on the Poundmaker Indian Reserve in Treaty No. 6 territory to the late Alex and Harriet Weenie (née Atimoyoo). He is fondly remembered for dedicating a significant part of his life to community development. He was renowned for his public announcing, often volunteering his services to be the event announcer at Aboriginal hockey tournaments, fastball tournaments, sports days, talent shows, horse races, and rodeos. He was invited to announce at the local Atton's Lake fastball tournament, at many provincial First Nations fastball championships, and at the Canadian Native Fastball Championships. One of the highlights of his career was having the opportunity to be the public announcer at a Saskatchewan Junior Hockey League game for the hometown Lebret Eagles, held at Saskatchewan Place in Saskatoon. Weenie was known as "the voice of

Indian sports." A very proud moment for him, just a day after his sixty-fifth birthday, was being inducted into the Federation of Saskatchewan Indian Nations (FSIN) Sports Hall of Fame in the "builder" category.

Prior to his life in the sports and recreation community, Weenie spent parts of his childhood on the Poundmaker, Little Pine, and Sandy Lake Indian reserves. Weenie's mother passed away when he was still a very young boy, and he was taken in and raised by his extended family, as is the custom of the Cree. He attended the infamous Delmas Indian Residential School near present-day Battleford, but shared very little about his education and experiences at the school. Occasionally he would recall names of fellow students who attended the residential school with him, he would recount how they had to learn and practice the Christian faith, and about the trouble they would get into as kids. Weenie once shared an incident at the school that involved a fire, which ended up being the reason he was temporarily sent home to the Poundmaker Reserve.

After his time in residential school, Weenie entered the labour force full-time. Due to the limited work available on the reserve, he often ventured off and worked as a farm labourer for surrounding non-Aboriginal farms. This work ethic continued until his health began to deteriorate in 1995. He believed every able-bodied person could earn a living if they tried hard enough. He had a great deal of pride and would never consider welfare as an option. His values were set, well-known, and he never changed them even in the latter stages of his life.

In the 1950s he decided to make a very bold move by joining the

Canadian Armed Forces. He used to tell his kids about the time he enlisted, the trip to Regina, boot camp, and the various assignments across Canada. He talked proudly of his time in the army, his army buddies, and especially of being a paratrooper with the Royal Canadian Engineers. He was honoured to be part of an elite group. They were known for their courage in jumping out of planes, and for being the first to enter enemy territory. The bravery that was required was comparable to the warrior culture he learned about from his elders. Becoming a warrior in Cree culture was difficult, and it earned a high level of respect and dignity. Although Weenie never saw combat, he was a well-trained soldier, ready to fight and stand up for his country. The many Indian warriors that had battled before him influenced him. These warriors became his idols, role models, and mentors. He dedicated six proud years of his life to the Canadian armed forces.

Upon his honourable discharge from the Princess Patricia's Canadian Light Infantry, Weenie embarked on a community service career that would keep him busy for most of his life. He, along with fellow Poundmaker band member Gilbert Favel, became the first First Nations player to be in the lineup of the well-established Paynton Pats men's fastball team. The Pats won the provincial title one year with Weenie and Favel being the only Indian members of the squad. It was a moment they would share for the rest of their lives and remember again at a Paynton Pats reunion four decades later.

Weenie drove bus for the Poundmaker First Nation in the 1960s and 1970s. It was



during that time that he also became involved in community sports and recreation. He had a vision that someday the youth and adults of Poundmaker would be active and fully participative in recreational and competitive leagues. With the help of friends who shared his enthusiasm, there were soon hockey, fastball, baseball and soccer teams for everyone—male and female, adults and youth—on the Poundmaker Reserve.

Weenie was a leader in organizing young teams for the tribal council area in preparation for the early Saskatchewan Indian Summer and Winter games. He would raise money, organize the clubs, and ensure they were transported and fed during their experience at the Indian games. Many of those former athletes, who are adults today, still remember him for getting them to the annual youth sports events.

Lawrence Weenie also became an elected councillor for the Poundmaker band and served numerous terms. He would take time out and then re-enter without missing a beat. Many Poundmaker members knew Weenie as a dedicated man, a man of action, and a fighter for the rightful place of Indian people in the larger society. He was a go-getter and simply fun to be around. He would end his band political career as one of the longest serving elected leaders in the community.

Weenie was elected chief of the Poundmaker First Nation and served one term in the mid-1980s. He found being a politician a double-edged sword. He enjoyed being the spokesperson for his people, enjoyed negotiating for the best possible deal, and found great pride in rebuilding the infrastructure of the community. During his tenure as chief, Weenie experienced the First Minister's Conference, the passing of Bill C-31, recognition of an unknown Nez Perce warrior who died on the

reserve in 1885, the expansion of the band office, and construction of the new Chief Poundmaker School. What did not appeal to him was the decision-making made difficult by under-funding, the lack of respect for Treaty No. 6 on the part of the government, and the rampant racial discrimination his people had to face. His primary passion was to help find solutions for the plight of Indian people, and he recognized that sports and recreation programs were one effective approach to rebuilding character in Indian people. In order to rebuild a once-proud nation, he felt it necessary to rebuild individuals and instill in them concepts such as teamwork, preparation, fitness, and competition. Many of today's community leaders are products of the sport and recreation programs Weenie initiated.

Lawrence Weenie was a recreational director for the Federation of Saskatchewan Indians, covering the Battlefords region. He took charge and duplicated the success he had in motivating Poundmaker to become active and organized in sports and recreation. Many of the bands credit his enthusiasm and networking abilities for getting sports and recreation initiatives up and running for the benefit of their communities.

Almost by accident, Weenie discovered his taste for communications, in particular public announcing. Being fluent in Cree and English gave him an edge as Indian people began to demand news in their language. He had found his niche in the job market. To the surprise of many people, in his mid-life he decided to be trained in the trade, and enrolled himself into a professional radio broadcasting school in Saskatoon. After earning his certificate, he worked for the well-known FSI communications program "Moccasin Telegraph." He became a celebrity in the Indian community across Saskatchewan, well-known for his clear

voice, his ability to translate news into the Cree language, and his sense of humor. When the FSI program went through cutbacks, Weenie journeyed into northern Alberta and northern Saskatchewan to work as a radio broadcaster.

Aside from his public life in radio and politics at the band level, Weenie dedicated decades to researching and raising awareness about First Nations veterans issues. He had learned through interviews that far too many Indian veterans had not been compensated fairly by the Government of Canada. It infuriated him when he found out the poor treatment and lack of respect these individuals were enduring. The restrictions of the *Indian Act* and Indian policy of the day were negative enough as it was, so to add this to the long list of Indian rights issues made him more angry at the system. The fight for justice would continue until his last years. He served several years on the Saskatchewan First Nations Veterans Association and actively promoted the annual Remembrance Day ceremonies. He took part, with other veterans, in powwows and other special events where veterans were honoured. Weenie developed new friendships and a strong Saskatchewan network of First Nations veterans.

One of Weenie's annual highlights was his association with the North Battleford Indian and Metis Friendship Centre (NBIMFC) Annual Hockey Tournament. For many years, his voice was part of the tradition of the tournament. During his involvement with the NBIMFC Annual Hockey Tournament he had the opportunity to see some of Canada's finest Aboriginal senior men's hockey players compete for the coveted NBIMFC title. The event was dubbed the "Stanley Cup of Native Hockey" and still remains the toughest and most prestigious tournament in the Aboriginal

hockey community. The NBIMFC continues to honour Weenie each year by dedicating a trophy in his name. His son Milton Tootoosis and a group of friends also started an oldtimers hockey tournament in his name, the Lawrence Weenie Memorial Cup hockey tournament. The event is held in conjunction with the NBIMFC "Stanley Cup of Native Hockey" each winter.

Weenie passed away in 2000 from cancer, and his wife passed away in 2003. They leave behind seven children, numerous grandchildren, and extended family.

His family, friends, and numerous colleagues throughout the prairies miss him.

MILTON TOOTOOSIS

BERNELDA WINONA WHEELER (b. 1937) is the daughter of the late Colin and Clara Pratt (née Anderson) from the George Gordon First Nation. She is best-known for her groundbreaking work in Native journalism, for her children's books and other writings, and for her stage and film performances.

Bernelda Wheeler is of Cree, Assiniboine, and Saulteaux heritage and was born at Muskopetung. Wheeler and her five siblings spent their early years on the family farm on the Gordon Reserve. In 1946, a few years following the death of her second eldest brother to typhoid fever at the Gordon's Residential School, her family left the reserve and moved to northern Manitoba. Wheeler attended Birtle and Brandon residential schools and the Churchill Public High School, and in 1955 was the first of her family to complete high school. In 1956 she commenced pre-medical studies at the University of Manitoba, but was forced to withdraw because of lack of funding.

Wheeler began her career in radio as an announcer for CFHC, CBC Northern Service.

Following a brief stint as a practical nurse on the west coast, she began in print journalism and returned to radio in the late 1960s. A writer of numerous local newspaper columns in western Canada, she continues to write three regular columns for *EagleFeather News*. Wheeler is most recognized for her work on "Our Native Land" (CBC National) as a host, producer, and investigative documentary journalist. In 1982 Lieutenant Governor Pearl McGonagle (Manitoba) introduced her as the First Lady of Native Broadcasting following her receipt of a special award for Native Broadcasting in Canada. She was also nominated for two ACTRA awards for best writer and best radio program, and nominated to the Order of Canada for her work in media (1991).

Bernelda Wheeler has published numerous short stories and poetry. She is best known for her children's books and received the Children's Choice Award from the Toronto Children's Book Awards for *Where Did You Get Your Mocassins?* and *I Can't Have Bannock but the Beaver Has a Dam*. Wheeler's true passion is theatre acting, which she discovered later in life. She first took the stage in 1983 in *Climate of the Times* in Winnipeg, and went on to complete numerous stage performances, including the roles of Philomena Moose Tail and Palaija Patchnose in five different productions of *The Rez Sisters* in five provinces. She is presently a member of the Sage Ensemble (theatre group).

Along with her parents, the role models that most influenced Wheeler's life were Harold Cardinal and George Clutisi. Committed to community and "getting information out there," Wheeler's most important job was raising her children, and her most valued awards have come from her community.

WINONA WHEELER

JORDAN H. WHEELER (b. 1964). The only son of Bernelda W. Wheeler (George Gordon First Nation) and Peter H. Wheeler (Canadian Navy), Jordan is of Cree, Assiniboine, Saulteaux, and Irish heritage. He is a member of the George Gordon First Nation. He was born in Victoria, British Columbia, and moved to Winnipeg, Manitoba, with his family as a child. Jordan Wheeler is best known for his short stories, novellas, children's stories, script writing, and newspaper columns.

The son of a Native journalist, Wheeler was exposed to the world of Native arts and journalism at an early age. His earliest and most influential role models were Reggie Leach, Maria Campbell, and the late Rene Highway, Cree ballet dancer and actor. An exceptional student, he received scholarships to attend St. John's Ravenscourt (a private high school). With a natural talent for writing, Wheeler published his first newspaper column at seventeen in *The Indian Record* and today he writes a monthly column for the Winnipeg *Free Press*. In his early twenties, he edited the Winnipeg-based newspaper *Weetamah*, published numerous short stories, a book of three novellas entitled *Brothers in Arms*, and a children's book, *Just a Walk*. In 1989 the television movie *Welcome Home Hero* was adapted from one of his novellas.

Wheeler began working on film and television crews in 1984, and since the early 1990s, has focused on script writing and story editing for television. His credits include *North of 60*, *The Rez* (2nd Season), *Teepee Tales*, *Longhouse Tales*, *Black Harbour*, *Adventures of Shirley Holmes*, and most recently, *Renegade Press.com*. In addition to teaching screen writing at Brandon University, Capilano College, and the Aboriginal Arts Program at the Banff Centre, Wheeler has travelled extensively to

conduct workshops and readings, and is a poet, playwright, and theatre facilitator.

Jordan Wheeler is also a talented musician, loves sports, is the father of two children, and continues to live and work out of Winnipeg.

WINONA WHEELER

WINONA L. WHEELER (b. 1958) is one of Canada's foremost Indigenous scholars with specialization in Cree history and oral tradition. Currently associate professor of Indigenous Studies and dean of the Saskatoon Campus of the First Nations University of Canada, Winona continues to balance research, publication, public presentation, the management of a campus with four programs and sixty staff, and life with her husband, Tyrone Tootoosis.

Winona was born on April 25, 1958, to parents Bernelda (née Pratt) and Peter Wheeler, in Victoria, British Columbia. Bernelda, a member of the Gordon First Nation in southern Saskatchewan, lost her status upon marriage, but regained it after legislative amendment in 1985. With her mother involved in broadcasting and performing arts, and among the Indigenous rights activists of the 1960s, Winona Wheeler was raised, along with her brother Jordan, with rich and varied influences from people and places. From New York to Victoria, Wheeler met numerous leaders and artists, such as Maria Campbell and George Clutesi, who helped broaden her horizons and sharpen her intellect. She inherited a work ethic and an Indigenous nationalism that propelled her from her first job in land claims research for Chief George Manuel through university and a career as a professor of Indigenous Studies to her

present position.

According to her family, Wheeler's first love was animals and she intended to become a veterinarian. She was athletic as a youngster—swimming, running, and also a fancy dancer. She was an actress on stage and on television and film. She attended high school in Port Alberni, finishing in Manitoba where she met and married her first husband, thereby becoming a member of the Fisher River First Nation in 1975.

Her only child, daughter Theresa Stevenson, was born in 1978 while Wheeler was attending school in Victoria.

Wheeler went on to university while raising her daughter, earning a B.A. (Honours) in History from the University of Manitoba in 1986. Her Master's degree was also in History at the University of British Columbia; her thesis was titled, "The Church Missionary Society of Red River Mission and the Emergence of a Native Ministry 1820–1860, with a Case Study of Charles Pratt of Touchwood Hills" (1988). Her Ph.D. from the University of California at Berkeley in 2000 was in Ethnic/Native American Studies. Her dissertation is titled "Decolonizing Tribal Histories."

Wheeler's first full-time academic appointment was as assistant professor in the Department of Native Studies, University of Saskatchewan, in 1988. She earned tenure there in 1995, but moved to the Department of Indian Studies at the Saskatchewan Indian Federated College (now the Department of Indigenous Studies, First Nations University of Canada) in 1996. She has remained there, serving in the capacities of associate professor, department head, and finally dean of the Saskatoon Campus to the present (2004).



Academically, Wheeler's publication record is extensive and eclectic. Numerous articles in books and refereed journals accompany her guest editorships (under both Winona Wheeler and Winona Stevenson). Much of her research is applied, such as community history work for Fisher River and in the Sampson Cree case, where she appeared as an expert witness. She has delivered many lectures and speeches by invitation across North America, as well as in Australia, the United Kingdom, and Trinidad. As she is nowhere near retirement, we can still expect great things from this extraordinary woman. Wheeler's next big project is the publication of her dissertation.

MIRIAM MCNAB

KENT AND JAMIE WITCHEKAN. The 2003 Canada Winter Games was a double first for the First Nations of Canada. Not only was it the first time an event for the Jeux Canada Games was hosted at a First Nation's venue, it also featured two First Nations competitors in that event. The Eel River First Nation of New Brunswick hosted the fencing event at their newly constructed community center. In a coincidence that would make a prime-time movie, it turned out that the only two First Nations athletes in competitive fencing competed at these games. They were fourteen-year-old Jamie Witchekan and her sixteen-year-old brother Kent. The Witchekan siblings are from the One-Arrow Reserve in Saskatchewan, and they fenced for Team Saskatchewan on the Eel River Reserve in New Brunswick. The siblings were the 2002 and 2003 Under-17 Saskatchewan Provincial Fencing Champions and ranked in the top 10 in the Under-17 National Rankings.

The two also competed in the Elite

Selection Competition in Sherbrooke, Quebec, where Kent won a bronze medal in the Under-17 Men's Sabre Competition. Kent also placed third in the Second Canadian Elite Competition, held in Vancouver in December 2003. The Withekans train at the Asquith Garde Fencing Academy in Saskatoon, and have fenced there for the past five years. Their coach, Doug Brecht, recounts that Jamie and Kent's parents, Joe Abbot and Donna Witchekan, have encouraged the two athletes, and kept them motivated through their early development years in a sport normally dominated by non-First Nations athletes. According to Brecht, Kent and Jamie have a great future ahead of them; he foresees their presence at the international level.

When Kent and Jamie were first told that they would be showcasing their sport in a venue on the Eel River First Nation, their response was 100% Canadian Teenager: "Really?" "Cool!"

In the 2003 Jeux Canada Games event at Eel River, Kent finished fifth in the individual competition and his team of three Men's Sabre Fencers earned bronze medals. In the 2003 Western Canadian Fencing Championships, he won a silver medal in the Under-20 Men's Sabre, and bronze medal in the Senior Men's Sabre events. In the 2003 Canadian National Championship in Kingston, Ontario, Jamie earned a bronze medal in the Under-17 Women's Épée event.

DOUG BRECHT

JAMIE LEA WITCHEKAN. I was born March 6, 1989, in Rosthern Union Hospital, and grew up in Asquith. I am a fourteen-year-old First Nations female, and am originally from One Arrow First Nation Reserve. I learned about the sport of fencing through my

brother Kent. Kent took me to a couple of fencing classes and I wondered if I'd be able to join the sport. I was eight years old. Kent and I joined the fencing club in Asquith. I received a lot of bruises but stuck to it. I have had the chance to meet new friends and travel to different places. Kent and I have won awards, and received medals and trophies. The purpose of the game of fencing is to demonstrate good sportsmanship, gain athletic experience, and to make good friends. We practice a lot and travel to a lot of tournaments. Our uniforms were donated to us because we couldn't afford them in the beginning. I am proud of my parents for giving us the opportunity to participate in this great sport. Our parents managed to get us to practice, watch us compete, and hugged us when we needed a hug. They talked to us about learning to communicate our problems. For example, when my brother or I would get mad about losing a game, they would talk to us about why we were upset, and that winning wasn't the only thing about the sport. It was more important to understand what we had done wrong so that next time we wouldn't make the same errors. Our coach is a great guy, and teaches us the skills of becoming athletic fencing competitors. My brother Kent and I went on our first airplane ride when we travelled to New Brunswick, and was I ever scared to get on that plane. But I knew my big brother was going to be with me and knew that everything would be okay because he was there. My hobbies are basketball and I like Phys. Ed. and English.



JAMIE WITCHEKAN

KENT BRIAN WITCHEKAN. I am an Aboriginal Native, born on June 14, 1987, at the Rosthern Union Hospital. We recently moved to Saskatoon, where I live with my parents, two brothers, and three sisters. I am a very outgoing person and enjoy athletics. I first heard about fencing through my friend



Shannon Comerford. She asked me to attend one of her practices just to check out the sport. I gave it a try and enjoyed it. I always came home with bruises because the opponents would hit hard, but the bruises didn't bother me, as I was happy to be able to participate in the sport. I joined the Fencing Club in 1996. I was only nine years old. As I got older and stronger, I got quicker and better at playing the game. The more I practiced, the better I got. I had to practice over the summer holidays, but I didn't mind because I met a lot of new friends from everywhere. We started practicing in the Asquith school gym, then our coach Doug Brecht bought a place for us to practice in. The first airplane ride I took was to New Brunswick. It was scary for me but I couldn't let my little sister know. The one thing I hated about the airplane ride was the air pockets. They gave me butterflies but I sat next to my friend. Other than that, the trip was a great experience. The 2002 Winter Games in New Brunswick was a great experience for me and my sister, because we had the chance to meet other First Nations people. We enjoyed having the opportunity to share our sports experience with others and make many new friends.

KENT WITCHEKAN

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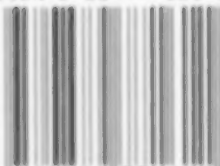


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TBS 12/519.95/2004/ISBN 0-88977-161-8

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